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TRAVELS

THROUGH

TURKEY in *Asia*, the HOLY LAND, ARABIA, EGYPT,

And other PARTS of the WORLD:

GIVING

A Particular and Faithful ACCOUNT of what is moſt Remarkable in the.

Manners, *Religion*, *Polity*, *Antiquities*,

AND

Natural Hiſtory of thoſe Countries:

WITH A

Curious DESCRIPTION of *JERUSALEM*, as it now appears,

And other Places mention'd in the *Holy Scriptures*.

By CHARLES THOMPSON, *Eſq*;

Interſperſed with the REMARKS of ſeveral other modern Travellers; illuſtrated with NOTES, *Hiſtorical*, *Geographical*, and *Miſcellaneous*, by the EDITOR; and adorn'd with MAPS and PRINTS.

VOL. I.

LONDON,

Printed for J. NEWBERY, at the *Bible* and *Sun*, in St. *Paul's Church-yard*. MDCCLIV.

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PREFACE.

WE all find in ourſelves a ſtrong Deſire of viewing the World, and being acquainted with whatever is remarkable in diſtant Nations; but this Inclination, how general ſoever, few have ſufficient Fortune or Opportunity to gratify. And indeed, were it in our Power, it would not be very commendable to indulge an idle Curioſity, *without propoſing ſome* real Advantage *either to ourſelves or others. But when we conſider that* Travelling, *in its own Nature, tends to wean us from our Prejudices, to poliſh our Manners, to improve our Judgment, to refine our Taſte, and to furniſh us with every Kind of uſeful Knowledge; I ſay, when we conſider this, we muſt own it has of late been deſervedly practiſed and encouraged, not only by the Nobility and Gentry of* Great Britain, *but thoſe of our neighbouring Nations.*

If then the Advantages of Travelling *are ſo evident and undeniable, it neceſſarily follows, that many muſt likewiſe ariſe from reading the* Writings *of* Travellers. *By*

this means a Man may ſit at home in Eaſe and Safety, and, for the Expence of a few Shillings, make all that Treaſure of Obſervations and Experience his own, for which the Traveller has gone through innumerable Difficulties and Dangers, has ſpent the Prime of his Years, and perhaps great Part of an ample Fortune.

What we here preſent the Reader with is a Part of the Travels of the late Mr. CHARLES THOMPSON, *whoſe Learning and Abilities as a Scholar and a Gentleman are too well known to need any Encomium.*

The Parts we have ſelected from his Travels at large are ſuch as we apprehend will be the moſt intereſting to Families, *and of the greateſt Service to* Religion: *For in the following Sheets the Footſteps of our Bleſſed Saviour and his Apoſtles are traced out, many Diſputes between Hiſtorians and Travellers adjuſted and determined, and the Doctrines of our holy Religion illuſtrated and confirmed; and that in a Style ſo polite, pure, and delicate, ſo eaſy and familiar, that the learned Readers will be agreeably entertain'd, while the unlearned are both delighted and inſtructed.*

The

PREFACE.

The Account of the Holy Land *will naturally excite our Piety and Devotion, when we conſider it as the Theatre of the greateſt Part of Scripture Hiſtory, and the Place where the glorious Work of Man's Redemption was accompliſh'd. When we take a View of* Jeruſalem, *every Heap of Ruins makes us reflect on the Inſtability of Human Grandeur, and reminds us that* we are Strangers and Pilgrims upon Earth, ſeeking a City which hath *(everlaſting)* Foundations, whoſe Builder and Maker is God. *Our Author's accurate Deſcription of this Country, and his judicious Remarks, will be of great Service towards a thorough Underſtanding of the* Old *and* New Teſtament.

More Time need not be ſpent in ſhewing the Benefit and Pleaſure of reading Books of this Nature; ſince it is evident, that the Geographer *and the* Hiſtorian, *the* Architect *and the* Statuary, *the* Poet *and the* Painter, *the* Philoſopher *and the* Divine; *in a Word, Perſons of every Art and Profeſſion, of every Rank and Station of Life, may draw great Advantages from the Labours of a wiſe and judicious* Traveller.

N. B.

PREFACE.

N. B. Mr. CHARLES THOMPSON'S TRAVELS *at large, in* Three Volumes Octavo, *illuſtrated with Variety of* Maps *and* Plans *properly colour'd, and with a great Number of* Copper-Plate Cuts *neatly engraved, may be had at Mr.* NEWBERY'*s in St.* Paul'*s* Church-yard. *Price bound* 15*s.*

ERRATA.

Vol. I. p. 87. l. 1. for *Turks* read *Franks*, and for *Greeks* read *Turks*.

Vol. I. p. 158. for *Koran* read *Karon*.

DIRECTIONS *to the* Bookbinder, *for placing the* PLATES.

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TRAVELS

TRAVELS
THROUGH
TURKEY in *ASIA.*

VOL. I.

WE ſailed from *Conſtantinople* the ſecond of *September* 1733, on board a Veſſel bound for *Smyrna*, and in eight Days Time arrived at the *Dardanelles*, where we were obliged to ſtop, as all outward-bound Ships are, in order to be ſearch'd whether we had any Slaves belonging to the *Turks*; notwithſtanding which Caution, ſcarce a Day paſſes but ſome of theſe poor Creatures find Means to eſcape. No Ship of War, of whatever Nation, is exempted from being thus viſited, without expreſs Order from the *Porte*; but indeed the Search is little more than a Ceremony. Having paſſed by the Iſland of *Tenedos* on the 13th, the next Day we were forced by contrary Winds to put into the Port of *Caſtro*, the Capital of the Iſland of *Metelin*, anciently called *Leſbos*; where we went aſhore, to make ſome Obſervations on a Place ſo famous in Antiquity.

IT is pretty plain from *Strabo*'s Deſcription of the two Ports of *Mitylene*, that *Caſtro* was built on its Ruins; and how large and magnificent that City was, appears from

Cicero, *Stephanus Byzantius*, *Vitruvius* *, and other Authors. The Remains of its ancient Grandeur are ſtill abundantly viſible; for every where about it we meet with Pieces of Marble Columns, moſt of them white or aſh-colour'd, ſome fluted in a direct, and others in a ſpiral Manner. We were really ſurprized at the great Number of Chapiters, Frizes, Pedeſtals, and other Fragments, with Scraps of Inſcriptions ſcarcely legible, tho' in ſeveral of them we could diſcern the Word *Gymnaſiarch*. Theſe perhaps are as ancient as *Epicurus*'s Time, who at the Age of thirty-two Years read publick Lectures at *Mitylene*, as we are inform'd by *Diogenes Laertius*; and *Ariſtotle* reſided here two Years, according to the ſame Author.

THE ancient *Mitylene* has produced many illuſtrious Perſons, and amongſt the reſt *Pittacus* †, one of the ſeven

* *Cicero* (*de Leg. Agrar.*) commends the ancient *Mitylene* for its Situation, the Beauty of its Buildings, and the Fertility and Pleaſantneſs of the adjacent Country: *Et naturâ, & ſitu, & deſcriptione ædificiorum & pulchritudine in primis nobilis Mitylenæ; agri jucundi & fertiles, &c.* But *Vitruvius*, (*Lib.* I. *cap.* 6.) though he allows the Elegance and Magnificence of its Buildings, does not approve of its Situation, as not enjoying a very healthful Air: *In eâ* [urbe] *quippe, dum flat Auſter, incolæ ægrotant; dum Caurus, tuſſiunt; cum Septentrio, in ſalubritatem reſtituuntur.*

† *Pittacus* was a true Patriot, and did great Service to his Country. Joining with the Brothers of *Alcæus*, the famous Lyric Poet, and with *Alcæus* himſelf, who was at the Head of an exiled Party, he drove the Tyrants out of *Leſbos*, who had uſurped the Government of that Iſland. The Inhabitants of *Mitylene*, being at War with the *Athenians*, gave the Command of their Army to *Pittacus*; who, to ſpare the Blood of his Fellow-Citizens, offered to fight *Phrynon*, the Enemy's General, in ſingle Combat; which Challenge was accepted, and *Pittacus* was victorious, having kill'd his Adverſary. The *Mitylenians*, out of Gratitude, conferred the Sovereignty of the City upon *Pittacus*, which he accepted, and governed with great Wiſdom and Moderation. In the mean Time *Alcæus*, who was a declared Enemy to all Tyrants, did not ſpare *Pittacus* in his Verſes, notwithſtanding the Mildneſs of his Government and Temper; but when the Poet afterwards fell into his Hands, he was ſo far from taking his Revenge, that he gave him his Liberty, and ſhew'd by that Act of Clemency and Generoſity, that he was a Tyrant only in Name. After having govern'd ten Years with great Equity and Wiſdom, he voluntarily reſigned his Authority and retired. He uſed to ſay, that

Sages

Sages of *Greece*, whoſe Sentences were written on the Walls of *Apollo*'s Temple at *Delphos*. The Poet *Alcæus* and the Poeteſs *Sappho* were alſo of *Mitylene*, and lived at the ſame Time; and the Inhabitants ſtruck Medals in honour of theſe three Ornaments of their Country, ſeveral of which are ſtill to be ſeen in the Cabinets of the Curious. On one of them *Pittacus* is repreſented on one Side, and *Alcæus* on the other. Upon another Medal we meet with *Sappho* ſitting with a Lyre in her Hand, and the Reverſe is the Head of *Nauſicaa*, Daughter of *Alcinous*, whoſe Orchards were ſo famed for their excellent Fruits. *Sappho* compoſed a conſiderable Number of Poems, of which there are but two remaining; but theſe are ſufficient to ſatisfy us, that the Praiſes given her in all Ages, for the Beauty, pathetic Softneſs, Harmony, and infinite Graces of her Poetry, are not without Foundation. The Ancients had ſuch a great Opinion of her Merit, that they called her the *tenth Muſe*; but the Purity of her Manners was not at all equal to the Beauty of her Genius. The Rhetorician *Diophanus*, according to *Strabo*, was alſo a Native of *Mitylene*; and in the Age of *Auguſtus*, *Potamon*, *Crinagoras*, and the Hiſtorian *Theophanes*, well known on account of his Friendſhip with *Pompey*, whoſe Acts he wrote, and was by him preſented with the Freedom of *Rome*.

NOT only *Mitylene*, but other Towns of *Leſbos*, have produced Men famous for their Genius and Learning. It is reckoned there are ſtill above a hundred Towns and Villages in this Iſland, one of which, called *Eriſſo*, is undoubtedly the ancient *Ereſſus*, the Birth-place of *Theophraſtus* and *Phanias*, two Diſciples of *Ariſtotle*. According to *Plutarch*, the *Leſbians* were the greateſt Muſicians of all the *Grecians*. The famous *Arion* * was of *Me-*

the Proof of a good Government was to engage the Subjects not to be afraid of their Prince, but to be afraid for him. And it was a Maxim with him, *That no Man ſhould ever give himſelf the Liberty of ſpeaking ill of a Friend, or even of an Enemy.* See *Rollin*'s *Ancient Hiſtory*, Vol. II.

* This excellent Muſician and Poet was in great Eſteem with *Periander* King of *Corinth*, by whoſe Recommendation he went over to *Italy*, and gained great

thymme, another Town of *Leſbos*, the Ruins whereof are viſible to this Day; and *Terpander*, who was the firſt that fitted ſeven Strings to the Lyre, was alſo a Native of this Country. We may add to all theſe, upon the Authority of *Strabo*, *Hellanicus* the Hiſtorian, and *Callias*, who wrote Annotations upon the Poems of *Alcæus* and *Sappho*.

BUT notwithſtanding ſo many great Men have been born in this Iſland, and ſuch grave Lectures of Philoſophy delivered there, the Morals of the Inhabitants were very corrupt, inſomuch that it was a proverbial Speech in *Greece*, when they ſpoke of a profligate Fellow, to ſay, that he lived like a *Leſbian*. However, the preſent Natives do not ſeem to deſerve ſo bad a Character, and the Women eſpecially are more modeſt, and leſs addicted to Gallantry, than in ſeveral other Iſlands of the *Archipelago*.

THE Iſland of *Metelin* is about fifty Miles in length, and five and twenty broad, its Mountains being ſhaded with Woods in many Places, and its Vallies and Plains producing Plenty of Corn. It alſo affords very good Oil, and the beſt Figs in all the *Archipelago*; and is ſtill remarkable for its excellent Wines, ſo juſtly celebrated by the Ancients *. *Ariſtotle*, we are told, pronounced in favour of the Wine of *Leſbos* with his dying Breath. It being debated, it ſeems, who ſhould ſucceed this great Philoſopher in the *Lyceum*, that might keep up the Reputation of the *Peripatetick* School, and *Menedemus* of

Wealth by his Art: But returning from thence to *Corinth*, he was ſtripp'd of his Money by the Mariners, who alſo threaten'd to kill him; whereupon he deſired Leave to play one Tune upon his Harp before he died, and this being granted, he is ſaid to have leap'd into the Sea, where he was received on the Back of a Dolphin, charm'd with his Muſick, which carried him ſafe to Shore.

* How laviſh the Ancients were in the Praiſe of this Wine, may be ſeen in *Athenæus*, Lib. I. cap. 22, 23, *&c.*—— Among other Species of Wines, we find Mention of the *Leſbian* in *Virgil*'s *Georgicks*:

Non eadem arboribus pendet vindemia noſtris
Quam Methymnæo carpit de palmite Leſbus. Lib. II. 89, 90.

Nor our *Italian* Vines produce the Shape,
Or Taſte, or Flavour of the *Leſbian* Grape. DRYDEN.

Rhodes

BRITISH MUSEUM
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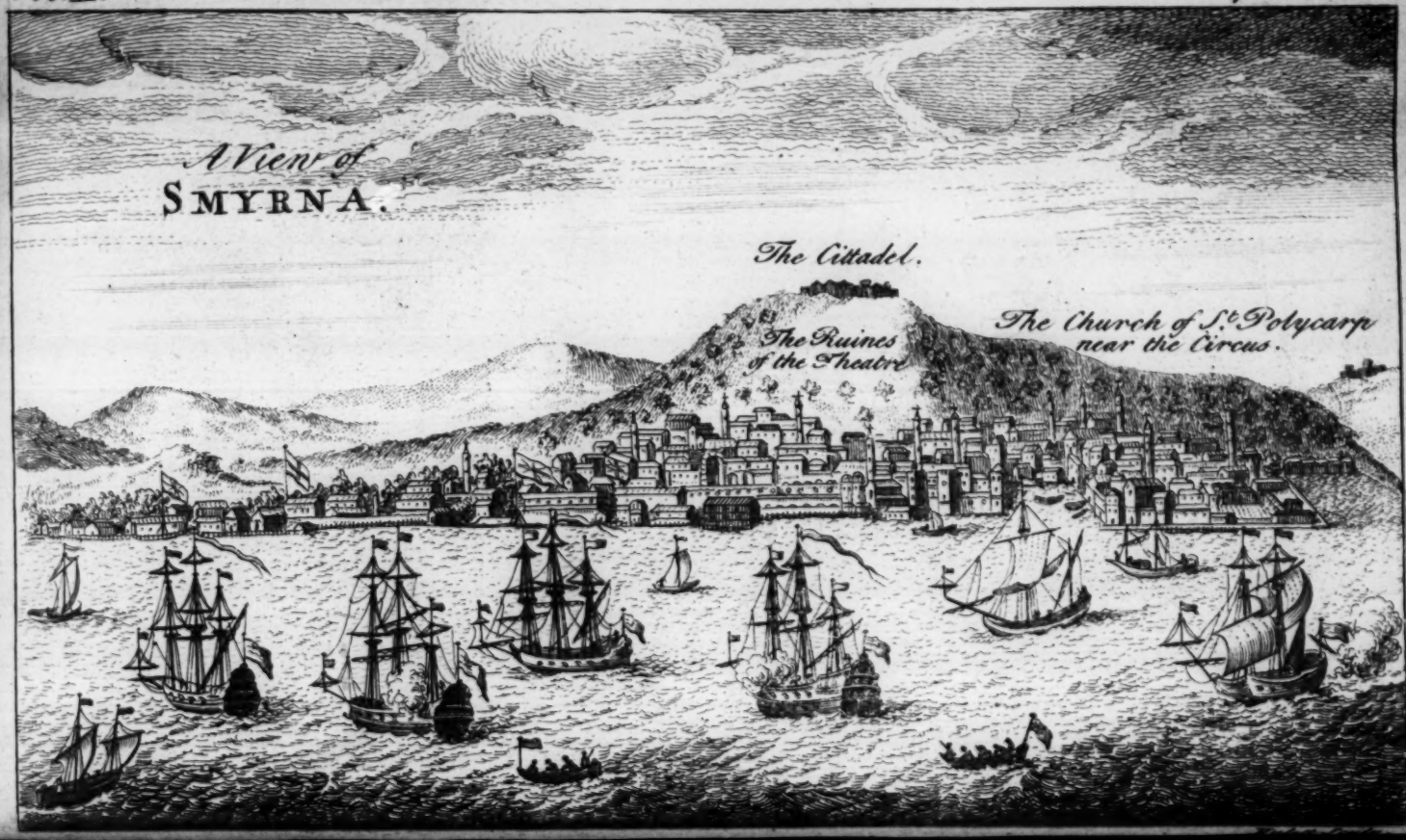
A View of
SMYRNA.
The Cittadel.
The Ruines of the Theatre
The Church of S.t Polycarp near the Circus.

Rhodes and *Theophraſtus* of *Leſbos* being Candidates, *Ariſtotle* called for a Glaſs of the Wine of each Iſland, and having taſted them deliberately, *They are both excellent Wines*, ſaid he, *but that of* Leſbos *is the more agreeable of the two* *; intimating, no doubt, that *Theophraſtus* excell'd his Competitor, as much as the Wine of *Leſbos* was preferable to that of *Rhodes*. *Pliny* likewiſe praiſes the Wine of *Leſbos*, on the Authority of *Eraſiſtratus*, a very eminent Phyſician of Antiquity.

THIS Iſland is inhabited partly by *Turks*, and partly by *Greeks*, and is govern'd by a *Cadi*, and an Officer of the *Janizaries*, who reſide at *Caſtro*; which Town is not very large nor well built, but is defended by a pretty ſtrong Caſtle with a good Garriſon. *Caſtro*, or the ancient *Mitylene*, is not the only Port of the Iſland; there are three others, namely, *Jero*, *Caloni*, and *Sigre*, the firſt of which is reckoned one of the handſomeſt in the *Mediterranean*, and is known to the *Franks* by the Name of Port *Olivier*. The Wind coming to the North-Weſt, we ſail'd from *Caſtro* early on the 6th of *September*, and in the Evening dropp'd Anchor in the Road of *Smyrna*. The next Day we went aſhore, and waited on the *Engliſh* and *French* Conſuls, who gave us a very kind Reception, as did ſeveral Gentlemen of the *Engliſh* Factory, whom we afterwards viſited as we had an Opportunity.

THE Port of *Smyrna* is perhaps the fineſt in all the *Levant*, being capable of containing a numerous Fleet, and is ſeldom without fourſcore or a hundred Ships of ſeveral Nations. The City extends itſelf along the Shore, at the Foot of a Hill which commands it; on the Top whereof ſtands an old Caſtle, which will be ſpoken of hereafter. The Houſes in general have no great Beauty in them, being built low, and many of them of Clay;

And *Horace*, inviting his Miſtreſs to his Country-Seat, promiſes to entertain her with a Glaſs of *Leſbian*, which he calls *innocent*, or *harmleſs*:

Hic innocentis pocula Leſbii
Duces ſub umbra ———— Lib. I. Od. 17.

* *Aul. Gell.* Lib. XIII. cap. 5.

but the Streets are wide, and the Caravanſera's and other publick Buildings have an Air of Magnificence. The *Franks-Street*, ſo call'd from its being inhabited chiefly by *European* Chriſtians, is the handſomeſt in *Smyrna*, and runs all along the Port; the Sea waſhing the back Part of the Houſes. In this Street are the Houſes of the Conſuls of *England*, *Holland*, and *France*, and of the foreign Merchants, who live together very amicably, and do not fail of viſiting and entertaining each other in the politeſt Manner. In ſhort, as we ſee ſcarce any but *European* Habits in this Part of the Town, and hear the ſeveral Languages of *Europe* ſpoken, we ſeem to be rather in *Chriſtendom* than in *Turkey*, and feel a Kind of Pleaſure that is not eaſy to be deſcribed.

THE Entrance of the Port of *Smyrna* is defended by a ſquare Caſtle, whoſe Sides are about a hundred Paces long, flank'd with four mean Baſtions, and has a ſquare Tower in the Middle. The Cannon are without Carriages, and as large as thoſe of the *Dardanelles*; and tho' the Place be of no great Strength, it ſufficiently commands the Shipping going in or out of the Bay. This Caſtle ſtands upon a Point of Land, almoſt oppoſite to the Mouth of the River *Hermus*, which forms a Bank of Sand, that makes the Entrance of the Bay narrow, but renders it ſafer for the Ships that ride within it, by breaking the Force of the Sea, which would otherwiſe roll into it when the Wind is ſtrong at Weſt; and though the Entrance is narrow, it is far from being dangerous, if a Pilot has the leaſt Knowledge of his Buſineſs, and keeps towards the Southern Shore.

A DAY or two after our Arrival, we went to ſee the old Caſtle of *Smyrna*, ſituated on a Hill that commands the City, as I have obſerved before. Upon that Side of the Hill that looks towards the Bay was formerly one of the fineſt Amphitheatres in *Aſia*, all of white Marble, which the *Turks* demoliſh'd in the laſt Century, to build a fine Bezeſtin and Caravanſera, which are none of the leaſt of the preſent Ornaments of *Smyrna*. This Amphitheatre was either built in the Reign of the Emperor *Claudius*, whoſe Name M. *Spon* diſcover'd upon a Pedeſtal

in

in a Part of the Building; or rather, as our Countryman Sir *George Wheeler* conjectures, in the Time of *Gallienus*; a Pot of Medals, all of that Emperor's Family, or of other Princes reigning at the ſame Time, having been found in digging up the Foundations of this noble Structure.

AS to the ancient Caſtle, it was built by *John Ducas*, and ſavours of the Times of the later *Greek* Emperors, when they uſed the fineſt Marbles in building the Walls of Cities and other Fortifications. The greateſt Part of this Caſtle is run to Ruin, and hardly any thing left ſtanding but the Walls. One may ſtill diſcern two *Roman* Eagles indifferently cut in Stone near the North-Gate, and over the Gate a *Greek* Inſcription, but ſo high and defaced that we could not read it. There is alſo to be ſeen in the Wall the Buſt of the Amazon *Smyrna*, the reputed Foundreſs of this City: It is about three Feet high, and does not ſeem to have been of extraordinary Workmanſhip; but it is not very eaſy to judge of that, ſince the *Turks* have beat off the Noſe, and injured other Parts of the Face. It is certain this Buſt has none of the Attributes of an *Amazon*, whereas on the ancient Medals of this City the Amazon who founded it is diſtinguiſh'd by a two-edged Hatchet on her Shoulder, and a Crown of Towers on her Head. The Figure of this Heroine was the Symbol of the City, as appears from the Reverſe of the Medals ſtruck in token of the Alliances between the *Smyrneans* and their Neighbours.

IN the flouriſhing Times of *Greece*, the Ground where this Caſtle now ſtands was taken up with a Citadel under the Protection of *Jupiter Acræus*, or the God *who preſides over lofty Places*. In ſome Cabinets we meet with a Medallion, whereon this God *Acræus* is repreſented ſitting; and alſo a Medal of *Veſpaſian*, where he appears in the ſame Poſture, holding a Victory in his Right Hand, and a Spear in the other. And *Pauſanias* aſſures us, that the Top of the Mountain of *Smyrna*, called *Coryphus*, gave the Name of *Coryphæus* to *Jupiter*, on account of a Temple erected there to that Deity.

MANY Medals of *Smyrna* help us to know the Rank it held among the Cities of *Aſia*; and by others we learn its Confederacies with the neighbouring Cities, as *Pergamus*, *Thyatira*, and *Hierapolis*. We are inform'd by *Tacitus*, that the Citizens boaſted of their being the firſt in all *Aſia* who raiſed a Temple to *Rome* under the Name of *Rome the Goddeſs*, even whilſt her Rival *Carthage* was ſtanding, and ſeveral powerful Kings of *Aſia* as yet knew nothing of the *Roman* Valour. *Smyrna* took the Title of the *firſt City of Aſia* under *Caracalla*, which it retain'd under ſeveral ſucceeding Emperors.

LEAVING the Caſtle, we went to view the Remains of the *Circus*, and paſs'd by a half-ruin'd Chapel in our Way thither, where the *Greek* Chriſtians pretend to ſhew us the Fragments of the Tomb of St. *Polycarp*, who was a Diſciple of St. *John*, and the firſt Biſhop of *Smyrna*; and they viſit the Place with great Devotion. This Chriſtian Paſtor, having long had the Care of the Church of *Smyrna*, ſuffer'd Martyrdom * in that City in a very advanced Age, either under *Antoninus Pius* or *Marcus Aurelius*; but the Manner of his Death is not agreed on, ſome ſaying he was burnt alive, though it is generally believed he was torn in Pieces by wild Beaſts either in the Amphitheatre or the *Circus*.

HERE it may not be amiſs to obſerve, that of the ſeven Churches of *Aſia* mention'd in the *Apocalypſe*, only this of *Smyrna* remains in any Reputation. The other Cities, that St. *John* was commanded to write to, are now either miſerable Villages, or entirely ruin'd. That of *Sardis*, which made ſuch a Figure in the Wars between the *Perſians* and *Grecians*; *Pergamus*, the Capital of a fine King-

* St. *John* (*Rev.* ii. 9, 10.) writes thus to the Angel of the Church in *Smyrna*: *I know thy Works, and Tribulation, and Poverty; but thou art rich.-- Fear none of thoſe Things which thou ſhalt ſuffer: Behold, the Devil ſhall caſt ſome of you into Priſon, that ye may be tried, and ye ſhall have Tribulation ten Days. Be thou faithful unto Death, and I will give thee a Crown of Life.* The good *Polycarp* followed this Advice, and undoubtedly received the promiſed Reward; and, after his Example, the Church of *Smyrna* in thoſe Days was a noble Army of Martyrs.

dom;

dom; and *Epheſus*, which gloried in being the Metropolis of all *Aſia Minor*; theſe three famous Cities are now obſcure and inconſiderable Villages, built with Clay and ſome Marble Fragments, the Remains of their ancient Grandeur. *Thyatira*, *Philadelphia*, and *Laodicea* are ſcarce known, but by ſome Inſcriptions found amongſt their Ruins.

MAY we not therefore deem it a peculiar Bleſſing of Providence, that there are yet ſo many Chriſtians remaining in *Smyrna*, notwithſtanding they are under a *Mahometan* Power? They reckon at leaſt ten thouſand *Greeks*, though they have but two Churches; and ſeveral hundred *Armenians*, who have one Church; beſides a conſiderable Number of *Franks*, under which Name are comprehended the Chriſtians of the ſeveral Nations of *Europe*. The *Latins* have three Convents, one of *Jeſuits*, another of the *Franciſcans*, and a third of *Recollets*, who are reform'd Friars of the Order of St. *Francis*. An Archbiſhop of the *Greek* Church reſides here, and alſo a *Latin* Biſhop, who has a Stipend from *Rome*; and the *Engliſh* and *Dutch* Factories have each of them their Chaplain. As to the *Turks*, who have the Government, they are the moſt numerous, being about fifteen thouſand, and have ſeventeen or eighteen Moſques. The *Jews* are near two thouſand in Number, and have five or ſix Synagogues.

BUT to proceed to the *Circus*: This is ſo entirely deſtroyed, and the Marbles all carried away, that nothing remains of it but its Figure in the Ground. It is a kind of Pit about two hundred and fifty Paces long, and fifty in Breadth, one End of it being ſemicircular, and the other ſquare; but the Walls that incloſed it, as I have juſt obſerved, are quite demoliſh'd, and the Stones made uſe of to other Purpoſes. From the Hill where this *Circus* was built, we have a fine View of the adjacent Country, which is very delightful, being full of Olive-Yards and Vineyards.

IT is very probable, that neither the *Amphitheatre* nor *Circus* was built ſo ſoon as the Time of *Auguſtus*; for, if they had, *Strabo* would hardly have forgot to mention

them in his Deſcription of the Situation and Beauties of ancient *Smyrna*. Nothing can give us a finer Idea of the Magnificence of *Smyrna* in the Reign of *Auguſtus*, than the Account of it we have received from that Writer. "When the *Lydians*, ſays he, had deſtroy'd *Smyrna*, the "Inhabitants of the Country thereabouts, for four hun- "dred Years, lived only in ſmall Villages: But *Anti-* "*gonus* rebuilt it, and after him *Lyſimachus*. At this "Day it is the fineſt City of all *Aſia*. Part of it is built "upon the Mountain, but the greateſt Part ſtands in the "Plain towards the Bay, as far as the Temple of *Cybele* "and the *Gymnaſium*. The Streets are very handſome, "being well paved with Stone, and interſecting one ano- "ther, as near as poſſible, at Right Angles. There "are large and beautiful Portico's both in the upper and "lower Parts of the City; alſo a publick Library, and "the *Homerion*, which is a ſquare Portico with a Tem- "ple containing the Statue of *Homer*; for the Inhabi- "tants of *Smyrna* are very fond of having that Poet "to have been born there, and have ſtruck a Copper "Medallion which they call *Homerion*. The River *Meles* "runs by the Walls. On the other Side of the City "there is a Port which may be ſhut up at Pleaſure."

THE old *Smyrna*, which *Strabo* tells us was deſtroy'd by the *Lydians*, in all Probability ſtood on a Hill to the South of the preſent City, and Weſt from that whereon the Caſtle is ſituated; for there we find ſeveral Heaps of Stones, laid in ſome Regularity, as if there had been a Wall. But the new *Smyrna* of *Strabo*, which is the old one of our Times, undoubtedly took up all the Hill of the Caſtle, and that adjoining to it, down to a Point running into the Bay Southwards, and much more of the Plain to the North-Eaſt than is poſſeſſed by the preſent City. Where the Temple of *Cybele* was, the *Gymnaſium*, and the many noble Portico's that adorn'd this City, we can make no probable Conjectures; but as for the Port that could be ſhut and open'd at pleaſure, it might be that little Harbour which now ſerves for the Gallies and other ſmaller Veſſels. We are alſo ignorant where the Temple of *Homer* ſtood, but the Medals ſtruck in honour

of

of him are ſtill to be met with in our Cabinets, having his Head and Name on one Side, and the Figure of the River *Meles* on the other, with the Name underneath it in *Greek* Characters.

HOMER, the moſt celebrated and illuſtrious of all the Poets, is he of whom we have the leaſt Knowledge, either with reſpect to the Country where he was born, or the Time in which he lived *. Among the ſeven Cities of *Greece* †, that contend for the Honour of having given him Birth, *Smyrna* ſeems to have the beſt Title. That Poet was call'd *Meleſigenes*, from a Suppoſition of his being born near the Banks of the River *Meles*, which falls into the Bay of *Smyrna*, after having water'd ſeveral pleaſant Gardens near that City. An unfortunate Fair One, we are told, driven from *Cuma* by the Shame of finding herſelf with Child, and being deſtitute of a Lodging, came to lie-in upon the Banks of this River, which, though inconſiderable in itſelf, has been render'd by this Event one of the moſt famous in Hiſtory. Her Child afterwards loſt his Sight, and was therefore call'd *Homer*, that is to ſay, *Blind*, according to *Plutarch*; though ſome give the Name another Etymology. It is a vulgar Opinion that he was *born* blind, but *Velleius Paterculus* is of quite different Sentiments, and treats the Suppoſition with Contempt ‡. Indeed we may as well ſuppoſe a fine Painter to have been born blind; for, as *Cicero* ob-

* *Herodotus* tells us, that *Homer* wrote four hundred Years before his Time, that is, three hundred and forty Years after the Taking of *Troy*, for *Herodotus* flouriſh'd ſeven hundred and forty Years after that Expedition; ſo that *Homer* flouriſh'd eight hundred forty-four Years before the Birth of *Chriſt*, ſuppoſing *Troy* to have been taken eleven hundred eighty-four Years before the ſame Æra. But Chronologers differ much about this Matter.

† The Names of theſe Cities are expreſs'd in the following Diſtich:

Septem urbes certant de ſtirpe inſignis Homeri,
Smyrna, Rhodus, Colophon, Salamin, Chios, Argos, Athenæ.

‡ If any Man, ſays he, believes that *Homer* was born blind, he muſt be blind himſelf, and even have loſt *all* his Senſes; *Quem ſi quis cæcum genitum putat, omnibus ſenſibus orbus eſt.* Paterc. Lib. I. c. 5.

ſerves,

ſerves, *Homer*'s Works are rather Pictures than Poems, wherein he ſets before the Eye of the Reader, in the moſt lively Manner, the Images of every thing he undertakes to deſcribe; and he ſeems to have been intent upon introducing into his Writings all the moſt delightful and agreeable Objects that Nature affords.

WHAT is more aſtoniſhing in *Homer* is this, that being the firſt, at leaſt that we know of, who attempted Epic Poetry, (of all Kinds the moſt difficult and ſublime) he ſhould however ſoar ſo high, and with ſuch Rapidity, as to carry it at once to its utmoſt Perfection; which ſeldom or never happens in other Arts, wherein Improvements are made by ſlow Degrees, and which require a long Series of Years and Variety of Experiments to bring them to Maturity. It is alſo very remarkable, that no Nation in the World, however learned and ingenious, has ever produced any Poems equal to *Homer*'s; and that whoever have made any Attempts of the ſame Kind, have taken their Plan and borrowed their Rules from him; in a Word, have made him their Model, and have ſucceeded in proportion to their Skill in copying that great Original *.— But of *Homer* and his Works I ſhall have Occaſion to ſay ſomething more hereafter.

* Agreeable to theſe Obſervations are the Praiſes given to *Homer* by the ſame *Velleius Paterculus*, who ſays, That he is the only one who deſerves the Name of a Poet, and that what is moſt ſurpriſing is, that he had no Man before him whom he could imitate, nor has any body been found ſince his Death who could imitate him. *Clariſſimum deinde Homeri illuxit ingenium, ſine exemplo maximum, qui magnitudine operis, & fulgore carminum, ſolus appellari Poeta meruit: In quo hoc maximum eſt, quod neque ante illum, quem ille imitaretur; neque poſt illum, qui imitari eum poſſit, inventus eſt.* Paterc. Lib. I. c. 5. --- As to *Homer*'s Character and Manner of Writing, *Quintilian* gives us a juſt Idea of them in a few Words: In great Things, ſays he, there is a Sublimity of Expreſſion; and in little, a Juſtneſs and Propriety: He is diffuſive and conciſe, pleaſant and grave, equally admirable both for his Copiouſneſs and his Brevity. *Hunc nemo magnis in rebus ſublimitate, in parvis proprietate ſuperavit: Idem latus ac preſſus, jucundus & gravis, tum copia tum brevitate mirabilis.* Quintil. Lib. X. cap. 1.

SMYRNA,

SMYRNA, proud of having given Birth to ſo great a Poet, erected a Statue and a Temple to him, and ſtruck Medals with his Name, as I have before obſerved; and other Cities in Alliance with the *Smyrneans* followed their Example. As for the River *Meles*, which *Pauſanias* calls a fine River, though it is a very inſignificant one at preſent, it was not forgot upon thoſe Medals deſign'd to do Honour to the Memory of the Poet. Upon one Medal we find it repreſented under the Figure of an old Man, leaning with his Left Hand upon an Urn, and holding a *Cornucopia* * in his Right. It is alſo repreſented upon a Medal of *Nero*, with the ſimple Legend of the City, as likewiſe upon thoſe of *Titus* and *Domitian*.

To the South Eaſt of *Smyrna*, after paſſing through a little Foreſt of Olives, at the Bottom of a Hill that faces the Road where the Ships lie at Anchor, we meet with ſome hot Baths, which perhaps are the ſame that *Strabo* ſpeaks of in his Deſcription of the Places that lie in the Way between *Smyrna* and *Clazomene*; and the ſame Author tells us he found there a Temple of *Apollo*, but we could diſcover no Traces of ſuch a Structure. Of the ancient Buildings about theſe Baths, which were very fine, if we may judge by the Ruins, there remains nothing at preſent but one little Cellar, where there is a Reſervoir into which two Pipes empty themſelves, one of hot Water, the other of cold; but I do not find that theſe Baths are much frequented.

* The *Cornucopia*, according to the Fables of the ancient Poets, was a Horn out of which proceeded Plenty of all Things. Some tell us, that *Jupiter* was nurſed by *Amalthea*, Daughter of *Meliſſus* King of *Crete*, with Goat's Milk and Honey; and others ſay, that *Amalthea* was the Name of the Goat that ſuckled him, and that *Jupiter* for her good Services afterwards placed her among the Conſtellations, and gave one of her Horns to his Nurſe, with this admirable Privilege, that whoever poſſeſſed it ſhould immediately obtain every thing they deſired. Others relate this Fable after a different Manner, and Mythologiſts give it various Interpretations. In Sculpture and Painting the *Cornucopia*, or Horn of Plenty, is repreſented by a large Horn, out of which iſſue Fruits, Flowers, &c.

IF we look back a little into the Hiſtory of *Smyrna*, we find that the *Romans* always treated this City with great Clemency, being willing to preſerve to themſelves the fineſt Port of *Aſia*; and the *Smyrneans*, in their turn, behaved with Submiſſion and Fidelity to the *Romans*, for fear of expoſing themſelves to the Reſentment of that powerful People. *Craſſus Mucianus*, the *Roman* Proconſul, was very unfortunate near this City, being overcome by *Ariſtonicus* and taken Priſoner: However, by a voluntary Death he avoided the Shame of being deliver'd into the Victor's Hands; but his Head was carried to *Ariſtonicus*, who cauſed his Body to be interr'd at *Smyrna*. *Perpenna*, who ſucceeded *Craſſus*, revenged his Death, entirely routing *Ariſtonicus*'s Army, making him Priſoner, and at laſt ſending him to *Rome*, where he was ſtrangled in Priſon. In the Wars of *Cæſar* and *Pompey*, *Smyrna* declared for the latter, and furniſh'd him with Ships. After *Cæſar*'s Death, the *Smyrneans*, being inclined to the Side of the Conſpirators, refuſed *Dolabella* Entrance into the City, and received the Conſul *Trebonius*, one of the principal Authors of *Cæſar*'s Aſſaſſination: But *Dolabella* acted his Part ſo cunningly, that he enter'd *Smyrna* by Night, ſeized *Trebonius*, and put him to Death. *Dolabella*, however, could not keep the Place, being expell'd by *Brutus* and *Caſſius*. All that was paſt was forgotten when *Auguſtus* became peaceable Poſſeſſor of the Empire, and *Smyrna* was then in a flouriſhing Condition, as appears from *Strabo*'s Account. *Tiberius* honoured the City with his Favour and Protection, and made ſeveral Regulations as to its Rights and Privileges. Great Part of it being deſtroyed by an Earthquake, was rebuilt by *M. Aurelius*.

AFTER the *Romans*, *Smyrna* fell into the Hands of the *Greek* Emperors, who loſt it under *Alexis Comnenus*; for *Tzachas*, a famous *Mahometan* Corſair, ſeeing the Affairs of the Empire very much embarraſs'd, took that Opportunity to ſeize upon *Smyrna*, *Phocea*, and *Clazomene*, which is now an inconſiderable Village called *Vourla*. To retake *Smyrna*, the *Greek* Emperor ſent his Brother-in-Law *John Ducas* with a Body of Land-Forces, and a Fleet

Fleet under the Command of *Caſpax*, who was made Governor of the City, which ſurrender'd without making any Oppoſition. As *Caſpax* was returning to *Smyrna*, after he had been to take Leave of *Ducas*, he was aſſaſſinated by one *Sarraſin*, a Robber and an abandon'd Villain.

IN the Time of *Michael Paleologus*, who drove the *Latins* from *Conſtantinople*, the *Mahometans* made themſelves Maſters of the greateſt Part of *Aſia Minor*. *Atin*, one of their chief Generals, took *Smyrna*, under *Andronicus* the Elder. He was ſucceeded by his Son *Homur*, who being taken up in ravaging the Coaſts of the *Propontis*, the Knights of *Rhodes* took Poſſeſſion of the Country about *Smyrna*, and built the Fort *St. Peter*. Upon *Homur*'s Return to *Smyrna*, he went to view the new Fort, which was not quite finiſhed, and received his mortal Wound by an Arrow ſhot from the Place. During *Homur*'s Life, who was called the Prince of *Smyrna*, the *Latins* burnt his Fleet and took the City. Some Hiſtorians mention an Expedition of the *Genoeſe* upon the *Aſiatick* Coaſt, under the Doge *Vignoſi*, in the Year 1346, wherein they poſſeſſed themſelves of *Scio*, *Smyrna*, and *Phocea*; but it does not appear that they continued long Maſters of *Smyrna*.

AFTER the Battle of *Angora*, wherein *Bajazet* was defeated, *Tamerlane* beſieged *Smyrna*, encamping near the above-mentioned Fort *St. Peter*, whither the greateſt Part of the *Chriſtians* of *Epheſus* had retired. *Ducas*, who has given us an Account of this Siege, mentions ſome very ſingular Circumſtances; namely, that *Tamerlane* cauſed the Soldiers to throw in Stones to choak up the Entrance of the Port; and that he built a Tower there, the Walls whereof conſiſted partly of Stone, and partly of human Skulls, ranged in very exact Order. After the Retreat of the *Tartars*, *Smyrna* remained in the Power of *Cineites*, Son of *Caraſupaſi*, Governor of *Epheſus*, who had been Governor of *Smyrna* under the *Turkiſh* Emperor *Bajazet*: But *Muſſulman*, one of *Bajazet*'s Sons, looking with an evil Eye upon the Greatneſs of *Cineites*, croſſed over into *Aſia*, in the Year 1404, with a Deſign

to

to humble him; and *Cineites*, on his Part, made the neceſſary Preparations to oppoſe his Enemy, and ſtrengthened himſelf by proper Alliances; but they made Peace without coming to any Engagement. *Cineites* did not ſucceed ſo well againſt *Mahomet* the Firſt, another Son of *Bajazet*, who came and beſieged *Smyrna*, though it was well fortified, and provided with Stores for a long Defence: But *Cineites*, it ſeems, not thinking himſelf ſafe in *Smyrna*, retired to *Epheſus*, and the City ſurrender'd after ten Days Siege. *Mahomet* cauſed the Place to be diſmantled, and demoliſhed a Tower that the Knights of *Rhodes* had erected at the Entrance of the Port; ſince which Time the *Turks* have remained in peaceable Poſſeſſion of *Smyrna*, and, inſtead of the Tower deſtroyed by *Mahomet*, have built a Kind of Caſtle on the Left of the Entrance into the Galley-Port, which is the ancient Port of the City, and probably that which *Strabo* ſays could be ſhut up at pleaſure, as has been obſerved already.

HAVING given an Account of the *Engliſh* Company of Merchants trading to *Turkey*, of the Goods they export and import, and of the Trade of *Turkey* in general,* the leſs need be ſaid of *Smyrna* in particular. I cannot but obſerve, however, that the *Engliſh* Factory in this City is perhaps the nobleſt in the World, conſiſting generally of eighty or a hundred Perſons, moſt of them young Gentlemen of the beſt Families, and frequently younger Sons of Peers. As there is a Neceſſity of ſerving an Apprenticeſhip of ſeven Years, in order to be entitled to trade to the *Levant*, it is the Cuſtom for Perſons of Fortune to bind their younger Sons to ſome Merchant, who, in Conſideration of three or four hundred Pounds Sterling, agrees, after the three firſt Years of their Apprenticeſhip are expired, to ſend them to *Smyrna*, where they have not only the Management of their Maſters Affairs with very plentiful Allowances, but are likewiſe permitted to trade for themſelves; whereby they are enabled to live ſplendidly the reſt of their Apprenticeſhip, and to increaſe their Fortunes by good Oeconomy, and at length come out of this Seminary of Merchants, if I may ſo call

* See the Author's TRAVELS *through* TURKEY *in* EUROPE.

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it, the beſt qualified for Buſineſs of any young Perſons in the World.

THE Caravans of *Perſia* are continually arriving at *Smyrna*, from the Beginning of *November* to *May* or *June*, bringing ſometimes near two thouſand Bales of Silk a Year, beſides various other Sorts of Merchandize; for it is to be obſerved, that moſt Part of the raw Silk exported from the Grand Signior's Dominions is the Product of *Perſia*. Theſe Silks, with the Goat's Hair of *Angora** and *Beibazar*, are the richeſt Commodities of the *Levant*; but Cotton-Wool and Cotton-Yarn make alſo a conſiderable Article in the Trade of *Smyrna*, beſides a vaſt Variety of Drugs and other Commodities, moſt of which have been already enumerated, † and need not be repeated in this Place. The *Jews* have a great Share in managing the Trade of this City, moſt of what is bought or ſold paſſing through their Hands; and it muſt be acknowledged, they have excellent Capacities for mercantile Affairs.

THE Neighbourhood of *Smyrna* is very pleaſant, the Hills around it being cover'd with Vines, which afford Plenty of Grapes and a delightful Proſpect. In the Valleys and Plains between theſe Hills are the Pleaſure-houſes of the *European* Merchants, agreeably interſperſed among little Woods of Olives and other Fruit-Trees, whither they uſually retire during the Summer Seaſon. The Country is well ſtored with Game of all Kinds, particularly Deer and wild Hogs, and there is great Plenty of Wild-Fowl; ſo that the *Franks* here frequently take

* In the Champaign of *Angora*, according to M. *Tournefort*, they breed the fineſt Goats in the World. They are of a dazzling White; and their Hair, which is as fine as Silk, naturally curl'd in Locks of eight or nine Inches long, is work'd up into the fineſt Stuffs, eſpecially Camlet; but little of this Hair is exported unſpun, becauſe the People of the Country get their Livelihood by ſpinning it. The Workmen of *Angora* uſe this Thread of Goat's Hair without Mixture, but at *Bruſſels* they cannot work it in that Manner. In *England*, ſays the ſame Author, they mix up this Hair in their Perriwigs. Theſe fine Goats are only to be ſeen within four or five Days Journey of *Angora* and *Beibazar*, for the Breed degenerates if they are carried farther.

† See the Author's TRAVELS *through* TURKEY *in* EUROPE.

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the Diverſion of Hunting and Shooting. Their Seas alſo abound with Variety of good Fiſh, and their Markets are well ſupplied with all manner of Proviſions, but not quite ſo cheap as in ſome other Parts of *Turkey*, on account of the Populouſneſs of the City, occaſion'd by the great Reſort of Foreigners. This Town is chiefly furniſh'd with Water from a Stream coming from Mount *Mimas*, convey'd by ſeveral Aqueducts, two whereof are well built, with Stone-Arches, croſſing the Valley or deep Channel which the Brook itſelf has formed between two Hills, on the Northermoſt of which are the Ruins of the ancient Caſtle. The two chief Points or Summits of Mount *Mimas* are now call'd the *two Brothers*, becauſe they ſeem to reſemble each other, being nearly of an equal Height, and only ſeparated by a Cleft or Opening.

UPON the whole, the good Company and Liberty a Foreigner enjoys in *Smyrna*, and the Agreeableneſs of the adjacent Country, make it a pleaſant Place to reſide in; but the Pleaſure is conſiderably abated by the exceſſive Heats and the Unhealthfulneſs of the Situation*; and above all by the frequent Earthquakes that happen there, from which they are ſcarce ever free two Years together, and which have ſometimes been felt for thirty or forty Days ſucceſſively. The City has been ſeveral times almoſt entirely deſtroy'd by Earthquakes, and in the Year 1688 there happen'd a very dreadful one, by which great part of the Houſes and Caſtle were overthrown, and

* It may be true in general that the Air of *Smyrna* is unhealthful, but M. *Tournefort* tells us, that when he was in that City in the Year 1702, there was a *Venetian* Conſul, one Signior *Lupazzolo*, who was a hundred and eighteen Years of Age, but how long he had lived there indeed he does not mention; ſo that I only relate the Story as a remarkable Inſtance of Longevity. This Gentleman uſed to boaſt that he was in the third Century of his Life, having been born the latter End of the ſixteenth, and being then alive the Beginning of the eighteenth. He was a ſquare, middle-ſized Man; and M. *Tournefort* was inform'd he had had near ſixty Children by five Wives, without reckoning thoſe by his Slaves and Miſtreſſes; for the good Man, it ſeems, was of an amorous Diſpoſition. It is very certain, adds the *French* Traveller, that his eldeſt Son died before him at the Age of eighty-five, and the youngeſt of his Daughters was but ſix Years old at that Time.

four

four or five thouſand Perſons periſhed; whereupon the Merchants retired to the Iſland of *Scio*, but return'd to *Smyrna* when it was rebuilt, and Commerce was thereby reſtored to its former Channel.

ONE Curioſity about *Smyrna* I had almoſt forgot to mention, which is their large Sheep, with Tails of an extraordinary Size and Fatneſs. They are indeed mere Lumps of Fat hanging to the Rump of the Animal, which I may venture to ſay, without Danger of exceeding the Truth, often weigh ten or twelve Pounds, and ſometimes more; but the Fat of theſe Rumps is no better than Tallow, except that of the Lambs, which is eſteem'd as good as Marrow. Theſe Sheep are not peculiar to the Country near *Smyrna*, but are common in many Parts of the Eaſt, eſpecially in *Perſia*, as we are inform'd by Travellers.

NOW I have enter'd upon this Subject, I cannot forbear giving ſome Account of the *Pelican*, a Sort of Fowl very frequent about the Seas near *Smyrna*, which perhaps is the ſame that *Pliny* calls *Onocrotalus*, from its making a Noiſe like the Braying of an Aſs. This Bird is either white or of a greyiſh Colour, like a common Gooſe, and has a Body as big as a Swan, but the Neck is not ſo long. It has a Beak ſixteen or eighteen Inches in length, and about two Inches broad where it is wideſt; but when it opens, the under Part of the Beak, being of a flexible Nature, enlarges itſelf to the Breadth of five or ſix Inches. Underneath this Beak, near the Entrance of the Throat, it has a Bag of a ſkinny Subſtance, which, when it is empty, and the Bird's Mouth is ſhut, ſhrinks together like a Bladder before it is blown, and is ſcarce to be perceived; but when it is fill'd, it ſtretches to an incredible Bigneſs, ſo as to contain ten or a dozen Quarts of Water. In this Receptacle they are ſaid to carry Water and Fiſh for their young ones into the Deſarts and Mountains where they breed, chuſing unfrequented Places for that Purpoſe, as thoſe of the greateſt Security. The Throat of this Fowl is large enough to ſwallow a Carp twelve Inches long, and the upper Part of its Beak terminates in a ſharp Hook, which perhaps is of Service to it in catching

catching Fiſh, on which it chiefly ſubſiſts; and its Feet are webb'd, and conſequently fit for ſwimming. Its Gizzard is not of a round fleſhy Subſtance, like that of other Fowls, but is of a harder Nature than the Guts, about ſix Inches long, and an Inch in Diameter. Its Lungs are of a membranous Texture, ſticking faſt on each Side to the Ribs, and of a reddiſh Colour. The modern *Greeks* call this Bird *Toubana*, and the *Perſians* give it the Name of *Tacob*, or the *Water-Drawer*. Some ſay there are two Sorts of Pelicans, one feeding on Fiſh, which I have been deſcribing; the other a Land-Fowl, feeding on venomous Creatures.

THE *Chameleon* is an Animal ſo frequently met with about *Smyrna*, and eſteem'd ſo great a Curioſity both by ancient and modern Naturaliſts, that it ſeems to merit a particular Deſcription. This Creature is of the Lizard Kind, but its Head is ſomething larger than the common Lizard; its Back is gibbous, like a Hog's; and it has four Feet, which are divided into Claws, like thoſe of a Parrot. It has a long flattiſh Tail, which is of great Uſe to it in climbing *, for by that it will hang to the Branches of a Tree as well as by its Feet, and ſo draw up its whole Body. Its Tongue is three or four Inches in length, of a whitiſh griſly Subſtance, round as far as the Tip, which is hollow, and ſhaped like the End of a Peſtle, and ſomewhat reſembles an Elephant's *Proboſcis*, or Trunk, whence ſome call it the Trunk of the *Chameleon*. This Tongue is contain'd in a Sort of Sheath join'd to the Throat, from whence the Animal darts it with all imaginable Swiftneſs upon Flies that come in its Way, which are detain'd by a glutinous or viſcous Matter excreted from the Tip of it, and by that Means drawn into its Mouth. Theſe Flies are its ordinary Food, and Signs

* Sir *George Wheler* tells us, that having caught a little *Chameleon*, he put it into a Glaſs, ſo deep that it could not reach the Brim with its Fore-feet by much, nor take any Hold with its Claws, and yet it got out and almoſt eſcaped; which it did, as he afterwards obſerved, by ſtanding on its Fore-feet, and hoiſting itſelf up backwards, till it catch'd hold of the Edge of the Glaſs with its Tail, and by that means lifted up its whole Body.

of

of them have been diſcover'd in its Excrements, as well as in the Stomach and Inteſtines of ſome that have been diſſected; but as they will live a great while without taking any viſible Suſtenance, from hence has ariſen the vulgar Error, that the Chameleon lives upon Air alone; which indeed they ſometimes imbibe, till they are ſwell'd beyond their uſual Size. The Lungs of this Animal reach almoſt the Length of its Body, conſiſting of a thin membranous Subſtance, full of ſmall Veins; and are divided into two Lobes, placed on each Side, and fill'd with Air, which being let out in Diſſection, the Lobes grow flaccid and ſhrink together.

THE Head of the Chameleon is immoveable, except as it turns with the Body; but to make amends for this Defect, Nature has given it very fine Eyes, about the Bigneſs of a Pea, which it can move in a wonderful Manner, the one backwards, the other forwards; the one upwards, the other downwards; or can fix one Eye on any Object, whilſt the other moves according to the Motion of another Object; ſo that its Eyes are quite independent of each other, and capable of all the different Motions that can be imagined. The Structure of the Eyes is alſo ſurprizing, and well worth the Obſervation of the Curious; for they are cover'd with a Skin almoſt like that of the Body, the Grain being in Circles, diminiſhing gradually to the Center, where there is a Hole no bigger than the Head of a Pin, through which the Light is received. The Animal has no Ears that can be diſcover'd, but has two little Apertures in the Head, which ſerve for Noſtrils.

BUT the moſt aſtoniſhing of all Things relating to the Chameleon, and the moſt difficult to be accounted for, is the Faculty it is endued with of changing its Colour, and aſſuming thoſe of the Objects near which it is placed. The uſual Colour of this Creature, at leaſt of ſuch as are found about *Smyrna*, is Green, darker towards the Back, and lighter towards the Belly, inclining to a Yellow, with Spots ſometimes reddiſh, and ſometimes whitiſh. There are many to be ſeen about the Ruins of the old Caſtle at *Smyrna*, of a greyiſh Colour, like the Stones that

that are ſpeckled with a whitiſh Moſs, in the Heaps of which they breed and harbour. One that we took upon a Buſh was of a bright Green, but ſetting it down upon the Ground where there was no Graſs, it became of a dark-brown Colour, exactly like the Earth on which it ſtood. We made ſeveral Experiments to the ſame Purpoſe, and found that by covering it a conſiderable Time with a Napkin, it would appear whitiſh, or of a Cream-Colour; but we never perceived it to change either to Red or Blue, though wrapp'd in Cloth of thoſe Colours for ſeveral Hours together. When we kept it ſhut up in a Box, its Colour was uſually a Mixture of Green and Yellow; and it appear'd blackiſh by Candle-light, though placed upon white Paper. Upon being handled or diſturbed, it became ſtain'd with dark Spots, bordering on Green, all which would vaniſh in a little Time. Sometimes, from a Green all over, it became full of black Spots; and at other Times, when it ſeem'd to be all black, green Spots would ſuddenly appear. In ſhort, we found it far from being true, that it changed its Colour according to every Object or Body near it, as many have imagined; nor could we perceive that its Changes were regulated by certain and invariable Laws, but ſeem'd rather ſpontaneous, the ſame Cauſes not always producing the ſame Effects. This however we conſtantly experienced, that the Animal being placed upon Green became green, and upon the dark Earth would ſoon change to the ſame Colour: And, what is equally ſurprizing, we obſerved, that one Hour it ſeemed to be a mere Skin, and the next Hour would appear fat, plump, and fleſhy. But the Cauſes and Manner of theſe various Mutations I leave to be inveſtigated by thoſe who have Leiſure and Curioſity to ſearch into the wonderful Secrets of Nature.*

* Naturaliſts are very little agreed as to the Reaſon or Manner of the Chameleon's changing its Colour. Some, as *Seneca*, maintain it is done by Suffuſion; others, as *Solinus*, by Reflexion; others, as the *Carteſians*, by the different Diſpoſition of the Parts that compoſe the Skin, which give a different Modification to

SOON after our Arrival at *Smyrna*, we determined to pay a Viſit to the Iſland of *Scio*, one of the moſt famous in all the *Archipelago*, and accordingly hired a Veſſel to carry us thither the latter End of *September*, chuſing to make our Voyage whilſt the Seaſon continued favourable, and to view the Country before the Winter had ſtripp'd it of its Beauty. I thought it beſt, however, to finiſh what I had to ſay concerning *Smyrna*, before I gave an Account of this Journey; which, had it been inſerted according to Order of Time, would in ſome meaſure have interrupted the foregoing Narration. We embark'd the 27th of *September* in the Morning, paſs'd by the Iſles of *Vourla* the ſame Day, and having ſafely doubled Cape *Carabouron*, we arrived in the Port of *Scio* the 28th in the Evening.

the Rays of Light; others, as Dr. *Goddard*, aſcribe the Change to the Grains or globular Inequalities of the Skin, which, in the ſeveral Poſtures, he thinks may ſhew ſeveral Colours, and, when the Creature is in full Vigour, may have, as he terms it; *rationem ſpeculi*, the Effect of a Mirrour, and reflect the Colours of adjacent Bodies. But a later Hypotheſis than any of theſe ſeems to have the beſt Foundation; for the Chameleon being repreſented as an exceeding lean ſkinny Animal, and yet capable of making itſelf appear fat and plump at pleaſure, it is naturally inferr'd from hence, that it muſt have an extraordinary Command over its Skin, as to Tenſion or Laxity; ſince by ſwelling its Bulk its Skin will be fill'd, the Fibres thereof ſtretch'd, and the Pores leſſen'd; and again, by withdrawing its Groſſneſs, the Skin will be left lank and ſhrivell'd, one Part wrapping over another in little Plaits or Folds, as it is actually repreſented by ſome Writers. Now the Animal having it in its Power to fill the Skin more or leſs, has it in its Power not only to alter the Tone and Texture of the Fibres, upon which their reflexive Quality in a great meaſure depends; but alſo to bring Parts into Sight which before lay concealed, or to conceal ſuch as before lay open; and it is more than probable, that the Parts which are ordinarily cover'd are of a ſomewhat different Colour from thoſe conſtantly expoſed to the Air. Thus the Chameleon, it is evident, has a Power to reflect different-colour'd Rays from the ſame Parts; alſo to make certain Parts reflect, and to prevent others reflecting; and hence that Variety, that Medley of Colours, ſo ſurprizing in this Animal.----The Ancients entertain'd many ſuperſtitious Notions touching the Chameleon; and Dr. *Shaw* tells us, that at this Day the *Moors* and *Arabs* dry its Skin, and ſuſpend it upon their Boſoms to prevent the Influence of an evil Eye.

SCIO,

SCIO, *Chio*, or *Chios*, call'd *Sakiſadaci* by the *Turks*, is an Iſland to the Weſt of *Smyrna*, about one hundred and twenty Miles in Circumference, ſtretching from North to South, and narroweſt in the Middle; the Southern Part of it being call'd *Catomeria*, and the Northern *Apanomeria*. The City of *Scio*, the Capital of the Iſland, is ſituated about the Middle of the Eaſtern Coaſt, on the Edge of the Sea, and is large, pleaſant, and better built than any in the *Levant*; for having formerly been in the Hands of the *Genoeſe*, they very much adorn'd and embelliſh'd the Place with handſome Structures, and the *Sciots* ſtill endeavour to imitate their Manner of building. What made the Town appear to us with more Advantage was, that we had ſeen ſcarce any but Mud-Houſes all over the *Archipelago*; whereas here they are generally of Stone, and the Streets well paved with Flints.

THE Caſtle of *Scio*, which was built by the *Genoeſe*, ſtands cloſe to the Sea, and commands as well as defends the Town and Harbour, though there is one Part of the Town by which it ſeems to be commanded. It is ſtrengthen'd with round Towers, and encompaſſed with a Ditch, and has uſually a Garriſon of fourteen or fifteen hundred Men, being above a Mile in Circumference. The Houſes within this City are all lofty and beautiful, having been built when the Chriſtians were Maſters of the Place, as appears by the Arms of the *Juſtiniani* and other *Genoeſe* Families which are yet to be diſcern'd, though they are at preſent inhabited only by *Turks*, the City being allotted for the Reſidence of the *Jews* and Chriſtians.

THE Port of *Scio* is the Rendezvous of all Shipping, either bound from *Conſtantinople* to *Syria* and *Egypt*, or coming from thoſe Countries to *Conſtantinople*; and yet it is but an indifferent Harbour, the Entrance being narrow and dangerous on account of ſome Rocks that are but juſt cover'd with Water, which could hardly be avoided, were it not for the Light-houſe on the Rock of St. *Nicholas*. The Mole, built by the *Genoeſe*, is but a ſorry one, form'd by a Jettee not much higher than the Surface

Surface of the Water. There is generally a Squadron of *Turkiſh* Gallies in this Harbour.

THE Iſland of *Scio* is very populous, and contains upwards of fifty Towns and Villages, inſomuch that it is computed there are twelve thouſand *Turks*, three thouſand *Latins*, and a hundred thouſand *Greeks* in the Country. In Time of Peace the whole Iſland is under the Government of a Cadi, who is appointed by the Mufti; but in War a Baſhaw is ſent to command the Forces. An Officer of the *Janizaries* alſo reſides here, who has under him a hundred and fifty Men of that Body in Time of Peace, and three or four hundred in Time of War. The People who pay the Capitation Tax in this Iſland are divided into three Claſſes, the higheſt of which pay ten Crowns a Head annually, the next five Crowns, and the loweſt two Crowns and a half. The *Turks* allow the Chriſtians to elect twelve Deputies or Conſuls of their own Number in the City, to regulate other inferior Taxes, and to take Care of the Affairs of the Community; and in each Town or Village ſix are choſen, who adminiſter Juſtice, and decide moſt of their Differences, without Application to the Cadi.

TO have a juſt Notion of the preſent State of Religion in the Iſland of *Scio*, and how different it was in the laſt Century, it will be neceſſary to look back to the Year 1694, when, on the 28th of *April*, the *Venetian* Captain-General came before the Town of *Scio* with fourteen thouſand Men, and began to attack the Caſtle towards the Sea, the only Place of Strength throughout the Country; which ſurrender'd in five Days time, though the Garriſon conſiſted of eight hundred *Turks*, ſupported by above a thouſand more, who could throw themſelves into it on the Land-Side, without the leaſt Oppoſition. The next Year the *Turkiſh* Fleet, commanded by the Captain-Baſhaw *Mezomorto*, defeated that of the *Venetians* near the Iſlands of *Spalmadori*, which lie between *Scio* and Cape *Carabouron*; upon the News of which Overthrow the *Venetian* Garriſon in *Scio* precipitately abandon'd the Place, leaving behind them their Cannon and Ammunition; and fled in ſuch Diſorder, that it be-

came a common Saying in the Iſland, That the Soldiers took every Fly to be a Turbant.

HEREUPON the *Turks* enter'd *Scio* as a conquer'd Country, but the *Greeks* had the Addreſs to avoid their Reſentment by throwing all the Blame of the Revolt upon the *Latins*; and the *Turks* hang'd up four of the moſt conſiderable *Latin* Inhabitants, who had borne the chief Offices of the Iſland. They alſo prohibited the *Latins* wearing Hats, a Liberty they had been uſed to in this Place, obliging them to be ſhaved, and to quit the *Genoeſe* Habits; they were likewiſe commanded reſpectfully to ſalute the meaneſt *Turk* they met, and not allow'd to enter the City on horſeback. The *Latin* Biſhop *Leonardo Baharini*, and above ſixty Families of the greateſt Repute, follow'd the *Venetians* to the *Morea*, where the Biſhop died ſoon after his Promotion to another See; and the Marks of Eſteem they ſhew'd this Prelate increaſed the Suſpicion the *Turks* had conceived, that he and others of the *Latin* Communion had encouraged the Expedition of the *Venetians* to this Iſland.

BEFORE this Affair happen'd, the publick Exerciſe of the *Roman-Catholic* Religion was allowed in *Scio*, through the Interceſſion of the King of *France*. Divine Service was perform'd there with the ſame Ceremonies as in the midſt of *France* or *Italy*; the Prieſts carried the Hoſt to the Sick at Noon-day without any Interruption; the Proceſſion of *Corpus Chriſti* was made with the utmoſt Solemnity, the Clergy walking under Canopies in their proper Habits, and bearing Cenſers in their Hands; in ſhort, the *Latins* were ſo well eſtabliſh'd, and enjoy'd ſuch an uncommon Liberty, that the *Turks* uſed to give *Scio* the Name of *Little Rome*. But thoſe of the *Romiſh* Communion being look'd upon as concerned in the above-mention'd Invaſion of the *Venetians*, they were deprived of all their Privileges, and moſt of their Churches were demoliſh'd, or converted to other Uſes. The *Latins* had no leſs than ſeven Churches in the City, beſides ſeveral in the Country; they had alſo the Liberty of ſaying Maſs in ten or twelve *Greek* Churches, and ſome Gentlemen had Chapels in their Country-Houſes: But their Cathe-

dral

dral is now turn'd into a Moſque, as is likewiſe the Church of the *Dominicans*; that of the *Jeſuits*, dedicated to St. *Anthony*, is made an Inn; thoſe of the *Capuchins* and *Recollets*, and two others dedicated to the Lady of *Loretto* and St. *Anne*, are laid level with the Ground. The *Capuchins* had alſo another Church at a little Diſtance from the Town, where the *French* were uſually buried, but it has ſhared the ſame Fate with the former. The *Latin* Prieſts were likewiſe made ſubject to the Capitation Tax, but they have been ſince exempted upon the Application of the *French* Vice-Conſul, who reſides at *Scio*, and has a large Chapel, whither the *Latins* reſort freely to Divine Service. There are ſtill ſeveral *Romiſh* Prieſts in the City, and ſome Religious of *France* and *Italy* who have loſt their Convents; and alſo ſome Nuns, who are under the Direction of the *Jeſuits*, but not cloyſter'd, any more than in other Parts of the *Levant*.

WHILST a *Latin* Biſhop reſided at *Scio*, he had an Allowance of two hundred Crowns a Year from the Pope, beſides many conſiderable Perquiſites. The *Greek* Biſhop continues in the ſame good Circumſtances he was in before the Enterprize of the *Venetians*, having above three hundred Churches under him, and the Iſland is full of Chapels. The *Greek* Monaſteries in *Scio* enjoy very handſome Revenues; but the moſt conſiderable is that of *Neamone*, or the *New Solitude*, about five Miles from the City. In this Houſe there are a hundred and fifty or two hundred Caloyers, or Monks, who eat together only on *Sundays* and Holidays, and provide for themſelves at all other Times, the Houſe allowing them nothing but Bread, Cheeſe, and Wine; many of them however, being Men of Fortune, keep their Horſes and live voluptuouſly. This Convent is ſo large, that it looks more like a Town than a Religious Houſe, being very ſpacious, and built in Form of a Caſtle. It is ſaid to be endow'd with an eighth Part of the Revenue of the whole Iſland, being paid annually above fifty thouſand Crowns in Money, beſides the continual Additions made to its Income by Gifts and Legacies. Even every Member of the Society helps to enrich it, paying a hundred Crowns at his

Admiſſion, and being obliged at his Death to leave two Thirds of what he is worth to the Monaſtery; nor can his Relations enjoy the other Third, but upon Condition of entring into the ſame Community. This Convent ſtands on a little Hill well cultivated, but in a very ſolitary Place, ſurrounded by rugged and diſagreeable Mountains; and ſuch Situations the *Greeks* generally chuſe to build their Monaſteries upon, contrary to the Practice of the Catholics, whoſe Religious Houſes, it is obſerved, are commonly built on the moſt delightful Spots of the Country. As this Houſe is rich, the Grand Signior comes in for his Share; for it pays every Year five hundred Crowns to the Capitation.

THE Church belonging to the Convent I am ſpeaking of, though not luminous, is reckoned one of the beſt in all the *Levant*. It is entirely in the *Gothic* Taſte, and was built, as the Monks tell us, by Order of the Emperor *Conſtantine Monomachus*, about the Year of our Lord 1050. The Paintings here, as in moſt of the *Greek* Churches, are wretched Performances; but each Saint has his Name wrote at the Bottom of the Piece, which is very neceſſary to prevent Miſtakes. The Columns and Chapiters are of Jaſper, dug in this very Iſland; but they are not diſpoſed to Advantage, nor has the Stone any Manner of Luſtre: There are alſo ſome Pillars of Porphyry, ſent from *Conſtantinople* by the above-mention'd Emperor, whoſe Picture we likewiſe meet with amongſt the other Paintings. As old as this Church is, it is kept in ſuch good Repair, and looks ſo freſh, that one would hardly take it for an ancient Structure, were it not for the Taſte in which it was built. They tell us of many Miracles wrought in this Church, and ſhew us ſeveral Reliques which they preſerve with great Care and Veneration, particularly a Piece of the true Croſs, and a Thumb of St. *John* the Baptiſt.

AS for the Iſland of *Scio* in general, it is rugged and mountainous; nor are the Mountains cover'd with Wood, as they were formerly, but naked and unpleaſant: In ſome Places however there are abundance of Orange, Citron, Olive, Mulberry, Pomegranate, and Myrtle Trees,

Trees, not to mention thoſe which afford Maſtick and Turpentine. The Country produces ſome Corn, but not enough for the Uſe of the Inhabitants, ſo that they are obliged to ſupply their Wants from the Coaſt of *Natolia*; and for this Reaſon the Chriſtians cannot long maintain this Iſland, or perhaps any other in the *Archipelago*, againſt the *Turks*, unleſs they are Maſters of *Candia* or the *Morea*, from whence they may furniſh it with Proviſions; for if the *Turks* prohibit Corn being imported into the Iſlands, they muſt ſoon ſubmit or ſtarve; and by this means Sultan *Bajazet* reduced many of them, as *Cantacuzenus* reports.

BUT if *Ceres* has not been very kind to the *Sciots*, *Bacchus*, or his Son *Oenepion* at leaſt, has in ſome meaſure made them amends; for they have ſuch Plenty of excellent Wine, as to export ſome of it to the neighbouring Iſlands. It is ſaid that *Oenepion* firſt taught the *Sciots* the Culture of the Vine, and that the firſt Red Wine was made in this Country. *Virgil* and *Horace* * knew very well the Goodneſs of the Wines of *Scio*; and *Strabo* ſpeaks of them as the beſt in *Greece*, eſpecially thoſe of that Part of the Iſland call'd *Arioufia*, whence the *Vina Ariuſia* or *Arviſia* of the *Latin* Writers. *Pliny* often mentions this admirable Liquor, and quotes *Varro* to prove that the Wine of *Scio* was preſcribed at *Rome* as a Stomachic. *Athenæus* is more particular as to its Nature and Qualities, and ſays that it helps Digeſtion, makes thoſe who drink it grow fat, and exceeds all other Wines in its delicious Flavour. In ſhort, what Vogue it was in appears from hence, that *Cæſar* regaled his Friends with it in his Triumphs, and Sacrifices to *Jupiter* and the other Deities.

* *Horace* makes frequent mention of the Wine of this Iſland, both in his *Odes* and *Satires*; and *Virgil* takes Notice of it in one of his *Eclogues*:

Vina novum fundam calathis Arviſia nectar. Ecl. V. 71.

Two Goblets will I crown with ſparkling Wine,
The gen'rous Vintage of the *Chian* Vine;
Theſe will I pour to thee, and make the Nectar thine.
DRYDEN.

IN *Scio* they plant their Vines on the Hills, and cut their Grapes in *Auguſt*, letting them dry in the Sun for ſeven or eight Days after they are gather'd; and having preſs'd them, they ſet the Liquor to ferment in Tubs in a warm cloſe Cellar. The Vineyards in greateſt Repute are thoſe of *Meſta*, a Village in that Part of the Country call'd *Arioufia* by *Strabo*, as mention'd above, from whence the Ancients had their Nectar; and to this Day the Inhabitants have a Wine they call by the ſame Name, but the Grapes it is made of have a ſtyptic Quality, which gives it ſuch a Roughneſs as makes it difficult to ſwallow. When they make their beſt Wine, they mix their black Grapes with ſome white ones, which ſmell like the Kernel of a Peach.

THEY have ſeveral Plantations of Olives in *Scio*, but their beſt Crops do not produce above two hundred Hogſheads of Oil. They make annually about thirty thouſand Weight of Silk, great Part of which is uſed in the Iſland, in the Manufactures of Velvet, Damaſk, and rich Stuffs, which they export to *Aſia*, *Egypt*, and *Barbary*. Every Pound of Silk is ſubject to a Duty of four *Timins*, that is twenty Pence, at the Cuſtom-houſe, which is paid by the Buyer. The Duties laid on the ſeveral Commodities of the Iſland are farm'd at twenty-five thouſand Crowns, payable to the Chief Treaſurer of *Conſtantinople*.

WOOL, Cheeſe, and Figs, are conſiderable Articles in the Traffick of *Scio*, eſpecially the laſt; for beſides what they uſe in making Brandy, they export great Quantities of them to the adjacent Iſlands. Theſe Figs they cultivate and ripen, as they do in many other Iſlands of the *Archipelago*, by a peculiar Art, which the Ancients call'd *Caprification*; but they are far inferior in Goodneſs to the Figs of *Italy*, *Spain*, and *Provence*, being preſerved in Ovens, the Heat whereof deprives them of their delicious Taſte. Some modern Naturaliſts have look'd upon the Art of Caprification as a mere Chimera, but M. *Tournefort* has put the Matter out of doubt, by giving us the whole Proceſs of it, as he learn'd it in the Iſland of *Zia*, where it is practiſed; and I find that Gentleman's Obſervations

vations perfectly correſpond with thoſe we made at *Scio* relating to the ſame Affair, and with the Information we received from a Native of that Iſland, who had been many Years employed in this extraordinary Sort of Culture; of which the following Account cannot fail of being acceptable to the Curious.

IN order to underſtand rightly this Huſbandry of Figs, we are to obſerve, that in moſt of the Iſlands of the *Archipelago* they have two Sorts of Fig-trees to manage; the firſt call'd *Ornos*, from the old Greek *Erinos*, a wild Fig-tree, in Latin *Caprificus* *; the ſecond the domeſtick or Garden Fig-tree. The wild Sort bears three Kinds of Fruit †, *Fornites*, *Cratitires*, and *Orni*, of abſolute Neceſſity towards ripening the Garden-Fig. The *Fornites* appear in *Auguſt*, and hold to *November* without ripening; wherein breed ſmall Worms, which turn to a Sort of Gnats, no where to be ſeen but about theſe Trees. In *October* and *November* theſe Gnats make a Puncture into the ſecond Fruit, call'd *Cratitires*, which do not ſhew themſelves till towards the End of *September*; and the *Fornites* gradually fall off after the Gnats have left them. The *Cratitires* remain on the Tree till *May*, and incloſe the Eggs depoſited in them by the *Fornites* when they made the aforeſaid Puncture. In *May* the third Sort of Fruit, call'd *Orni*, the biggeſt of them all, begins to appear; which, after it is grown to a certain Size, and its Bud begins to open, is prick'd in that Part by the Gnats iſſuing from the *Cratitires*.

IT ſometimes happens that the Gnats of the *Cratitires* do not come forth ſo ſoon as the *Orni* of the very ſame Tree are diſpoſed to receive them; in which Caſe the Huſbandman is obliged to bring ſome *Cratitires* from another Tree, and fix them at the Ends of the Branches of that Fig-tree whoſe *Orni* are in a fit Diſpoſition to be prick'd by the Gnats: If this be neglected, the *Orni* fall,

* Caprificus vocatur è ſylveſtri genere Ficus nunquam matureſcens, ſed quod ipſa non habet aliis tribuens. *Plin. Nat. Hiſt. Lib.* XV. *cap.* 19.

† Caprifici triferæ ſunt. Primo fœtu ſequens evocatur, ſequenti tertius: hoc Fici caprificantur. *Plin. Lib.* XVI. *cap.* 27.

and the Gnats of the *Cratitires* afterwards fly away. We may naturally ſuppoſe it requires a thorough Acquaintance with this Sort of Culture, to know the critical Juncture when ſuch Aſſiſtance is neceſſary; and in order to this, the Bud of the Fig muſt be obſerved with the greateſt Attention; for that Part not only indicates the Time that the Prickers are to iſſue forth, but alſo when the Fig is to be prick'd ſucceſsfully. If the Bud be too hard and compact, the Gnat cannot lay its Eggs; and the Fig drops when the Bud is too much expanded.

NONE of theſe Sorts of Fruit are good to eat, and are only ſerviceable in ripening the Fruit of the Garden Fig-tree, after the following Manner. During the Months of *June* and *July*, the Peaſants take the *Orni*, when their Gnats are ready to break out, and carry them to the Garden Fig-tree: If they do not mind the Time with the utmoſt Exactneſs, the *Orni* drop; and the Fruit of the domeſtick Tree not ripening, for want of its proper Puncture, will likewiſe fall ſoon after. The Huſbandman is ſo ſenſible of this, that he never lets a Morning paſs without carefully inſpecting his *Orni*, and transferring ſuch of them as are in Forwardneſs to his Garden Fig-trees; otherwiſe he would loſe his Crop. Sometimes indeed they ſupply the Want of *Orni*, or remedy their own Neglect, by ſtrewing over their Fig-trees a Quantity of the *Aſcolymbros*, a Plant common enough in ſome of the Iſlands, whoſe Fruit contains Gnats proper for pricking the Figs; but perhaps they are the very Gnats of the *Orni*, which are uſed to hover about this Plant and feed upon its Flowers. In ſhort, by the Care of the Peaſant and his good Management of the *Orni*, the Garden-Figs become ripe in about ſix Weeks after they have received the Puncture of the Inſect. Theſe Figs are very good when freſh-gather'd; but after they have dried them in the Sun for ſome Time, they put them into Ovens, whereby they loſe their fine Taſte, as I have obſerved already; though on the other Hand they have this Advantage, that the Heat deſtroys the Eggs diſcharged in them by the Gnats of the *Orni*, from whence ſmall Worms would

would otherwiſe be infallibly produced, and the Fruit damaged and conſumed *.

Now I am treating of the Natural Hiſtory of *Scio*, it would be unpardonable to omit giving a particular Account of its Lentiſks, which are carefully cultivated, and yield large Quantities of a valuable Gum call'd *Maſtick*; which indeed is not peculiar to, but is chiefly the Product of this Iſland, and eſteem'd much better than that of any other Country. There are twenty Villages in *Scio* where they have Plantations of Lentiſks, each of which Villages is obliged annually to pay to the Grand Signior a certain Quantity of Maſtick, according to the Number of Trees they cultivate; the whole amounting to two hundred eighty-ſix Cheſts, each Cheſt weighing fourſcore Oques, the Oque being about two Pounds eleven Ounces *Engliſh*. Thoſe who happen not to gather as much Maſtick as is required of them by the Government, are obliged to borrow of their Neighbours; and thoſe who have any Overplus either ſell it privately, or elſe to the Officers of the Cuſtoms at an under Rate; for if a

* After M. *Tournefort* has given the like Account of Caprification, as practiſed in the Iſlands of the *Archipelago*, he makes this Reflection: "What an Expence "of Time and Pains is here for "a Fig, and that but an indif- "ferent one at laſt! I could not "ſufficiently admire, ſays he, at "the Patience of the *Greeks*, "buſied above two Months in "carrying theſe Prickers from "one Tree to another." But their Induſtry, it ſeems, is amply rewarded; for one of their Trees uſually bears between two and three hundred Pounds of Figs, whereas thoſe of *France* ſeldom yield above twenty five or thirty.-- "The Prickers, continues the "ſame ingenious Traveller, con- "tribute perhaps to the Maturity "of the Fruit of the Garden "Fig-Tree, by cauſing the nu- "tritious Juice to extravaſate, "whoſe Veſſels they tear aſunder "in depoſiting their Eggs. Per- "haps too, beſides their Eggs, "they leave behind them ſome "Sort of Liquor, proper to fer- "ment gently with the Milk of "the Figs, and make the Fleſh "of them tender. Our Figs in "*Provence*, and even at *Paris*, "ripen much ſooner for having "their Buds prick'd with a Straw "dipp'd in Olive-Oil. Plums "and Pears prick'd by ſome In- "ſect do likewiſe ripen much the "faſter for it, and the Fleſh "round ſuch Puncture is better "taſted than the reſt. It is not "to be diſputed but that a confi- "derable Change happens to the "Contexture of Fruits ſo prick'd, "juſt the ſame as to the Parts of "Animals pierced with any ſharp "Inſtrument.

Perſon be caught diſpoſing of his Maſtick to any one elſe, or carrying it to ſuch Towns as do not plant the Tree, he is ſent to the Gallies, and his Effects confiſcated. In a Word, all the Lentiſks are the Property of the Grand Signior, the Huſbandman having but a ſmall Part of the Gum for his Labour; nor can the Trees be ſold, but upon Condition that the Purchaſer pay the uſual Quantity of Maſtick to the Sultan: The Land is commonly ſold, and the Trees reſerved.

THE Lentiſk or Maſtick Tree ſpreads wide and in a circular Manner, and is ten or twelve Feet high, its Branches growing crooked and bending towards the Ground. The largeſt Trunks are about a Foot in Diameter, cover'd with rugged Bark, of a greyiſh Colour; and the Leaves are diſpoſed in Couples, growing on ſmall Ribs hollow'd like a Gutter. They are about an Inch long, half an Inch broad in the Middle, and narrow at each End; and from the Juncture of the Leaves grow Flowers in Bunches like Grapes, as the Fruit alſo does, and in each Berry there is a white Kernel. Theſe Trees blow in *May*, but the Fruit is not ripe till Autumn or Winter.

THE Beginning of *Auguſt* they make Inciſions in the Bark of theſe Trees, cutting it croſs-ways with large Knives, but they do not meddle with the young Branches. Next Day the Juice diſtils in ſmall Tears, forming the Grains of Maſtick, which gradually harden on the Ground, and are then ſwept up and ſifted. The Height of their Harveſt is in the Middle of *Auguſt*; and they gather abundance if it be dry ſerene Weather, but if it be rainy the Tears are all loſt. Towards the End of *September* they make freſh Inciſions, but theſe yield much leſs Maſtick than the former, and perhaps not altogether of ſo good a Quality. After it is ſufficiently dried and harden'd, they ſift it, as I ſaid before, in order to ſeparate it from the Duſt and Filth that mixes with it on the Ground; and the Duſt that flies from it ſticks ſo faſt to the Faces of thoſe employ'd in this Buſineſs, that they are forced to uſe Oil to waſh it off.

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SOMETIMES an Aga is ſent on purpoſe from *Conſtantinople* to receive the Maſtick due to the Grand Signior, or elſe the Cuſtom-houſe Officers of *Scio* are appointed to receive it; who give Notice to the ſeveral Villages to get ready their reſpective Quota's, and the Peaſants bring them in accordingly. The Cadi of *Scio* claims three Cheſts as a Perquiſite, the Clerk who keeps the Account demands another, and the Officer who weighs it at the Cuſtom-houſe takes a Toll out of every Parcel that goes through his Hands; ſo that when the Sultan and all are ſerved, I am afraid there is little left to reward the Labour of the induſtrious Planter. This Sort of Huſbandry however is eſteem'd ſo beneficial to the Publick, that the Planters of the Lentiſks, who are *Greek* Chriſtians, pay but half the Capitation Tax, and are allowed to wear white Turbants as well as the *Turks*, which is look'd upon as an extraordinary Privilege.

MASTICK is very much chew'd in *Scio* both by the *Greeks* and *Turks*, eſpecially the Women. The Ladies of the Grand Signior's Seraglio at *Conſtantinople* conſume great Quantities of it, chewing it by way of Amuſement, or to preſerve their Teeth and Gums, and ſweeten their Breath, eſpecially in a Morning faſting. The *Turks* alſo burn it among other Perfumes, and ſometimes put a few Grains of it in their Bread to give it an agreeable Flavour. This Gum is moderately warm, and of a dry aſtringent Quality; ſo that it ſtrengthens the Stomach, ſtays Vomiting, ſtops Iſſues of Blood, and is ſerviceable in all tickling Coughs and Catarrhs. It alſo ſtrengthens the Reins, and is a good Cleanſer, and for that Reaſon is preſcribed in ſeminal Weakneſſes. The beſt is in ſmall Granules, and of a whitiſh Colour, though Age makes it turn yellowiſh: It is of a fine Scent, and enters into the Compoſition of ſeveral Ointments. There is likewiſe a Kind of Maſtick brought from *Egypt*, which ſerves to ſophiſticate Camphor; but that of *Scio*, as I before obſerved, is the beſt in the World.

THE *Terebinthus*, or Turpentine-Tree, grows in *Scio* without Culture, on the Highway-Side, or on the Borders of the Vineyards. It is as tall and ſpreading as the Lentiſk,

Lentiſk, has an aſh-colour'd Bark, and Leaves of a bright Green, about two Inches long and pointed at both Ends, which have an aromatick Taſte and ſomewhat of Aſtringency. It is remarkable in this Tree, as well as in the Lentiſk, that ſuch Branches as bear Flowers have no Fruit, and ſuch as bear Fruit have generally no Flowers. Theſe Flowers ſhew themſelves towards the End of *April*, before there is any Appearance of Leaves, and grow in Cluſters at the Extremity of the Branches. Each Flower has five *Stamina*, the *Apices* of which are yelloviſh, fill'd with *Farina* or Duſt of the ſame Colour. The Fruit alſo appears in Cluſters like Bunches of Grapes, three or four Inches long, which riſe from the Center of a Cup conſiſting of five greeniſh pointed Leaves. Each Embryo afterwards turns to a firm Cod, cover'd with an Orange-colour'd Skin, ſomewhat acrid and reſinous; and the Cod incloſes a white fleſhy Kernel, wrapp'd in a reddiſh Coat.

THE Turpentine is drawn from theſe Trees by wounding their Trunks with a Hatchet in the Months of *Auguſt* and *September*, and flat Stones are placed under the Trees to receive it. This Liquor is of a whitiſh Colour, bordering a little on Green; and is a moſt excellent natural Balſam, and very detergent, being preſcribed as ſuch in Abſceſſes and Ulcerations. It promotes Expectoration, and is of great Service in Diſorders of the Breaſt and Lungs; but it is particularly famous for cleanſing the urinary Paſſages, and accordingly preſcribed in Obſtructions of the Reins, Gonorrhæas, *&c.* 'Tis a very great Diuretick, and for that Reaſon Care ſhould be taken not to give it to Perſons troubled with the Stone; for in that Caſe all Medicines of this Nature do rather Harm than Good, as has been frequently found by Experience. The Turpentine of *Scio* is indiſputably the beſt, but it is not much in Uſe on account of its Scarcity *, a thouſand

* The Turpentine of *Straſbourg*, the Produce of the *Abies* or Silver-Fir, is that moſt commonly uſed amongſt us; and by many it is preferr'd to that of *Venice*, from which it is diſtinguiſhed by its green Hue, fragrant Smell, and Citron-Flavour. Properly ſpeaking, we have no ſuch Thing as *Venice* Turpentine; for

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or twelve hundred Weight of it being the moſt that is annually produced in the whole Iſland.

THE Beginning of *October* we took a Ride to *Cardamyla*, a Village about eighteen Miles North of *Scio*, beyond Port *Dolphin*, both which Places are mention'd by *Thucydides*, and have retain'd their ancient Names. Five Miles from *Cardamyla*, in a narrow Valley, are the Ruins of an ancient Temple, which are ſcarce diſcernible; but to whom it was dedicated, is now entirely uncertain, though it is commonly conjectured to have been a Temple of *Neptune*. A little below this Place a fine Spring iſſues out of a Rock, which perhaps gave Occaſion to the building of this Edifice; but it is not probable that this was the Fountain of *Helen*, wherein that Princeſs uſed to bathe, according to *Stephens* the Geographer. It forms a pretty Caſcade as it falls down the Rock, and makes the Valley through which it runs exceeding fruitful; but in all this Valley we could not find the Spring that M. *Thevenot* ſpeaks of, which had thirty Steps to go down to it, of beautiful Marble: Not that I diſpute that Traveller's Veracity in any Thing that he aſſures us he has been an Eye-witneſs of, but in this Caſe he was undoubtedly impoſed upon by the Manuſcript from whence he took great part of his Deſcription of *Scio*. Perhaps the Writer of that Account had an Eye to the Fountain of *Sclavia*, which runs on a Marble Bottom in one of the pleaſanteſt Spots of the whole Iſland, and is ſhewn to Strangers as one of its Wonders.

THERE is an excellent Spring near the Chapel of St. *Elijah*, which is built on the Top of the higheſt Moun-

though there was a Turpentine anciently brought from *Venice*, what now goes by that Name comes from *Dauphiné*: It is liquid, of the Conſiſtence of a thick Syrup, and whitiſh; and flows from the Larch-Tree, either ſpontaneouſly or by Inciſion. That flowing naturally is a kind of Baliſam, not inferior in Virtue to that of *Peru*, for which it is frequently ſubſtituted. That drawn by Inciſion, after the Tree has ceaſed to yield ſpontaneouſly, is of conſiderable Uſe in ſeveral Arts; and it is of this that Varniſh is chiefly made. The Turpentine of *Bourdeaux* is white and thick as Honey: It does not ooze from the Tree in the Manner it is ſent to us, but is a Compoſition of ſeveral Ingredients.

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tain in *Scio*, near a Village call'd *Spartonda*; and on the ſame Hill we find the Ruins of an ancient Caſtle. Near *Voliſſo*, we were informed, there are ſeveral hot Springs, and others about the Village of *Calantra*. As for the Spring that *Vitruvius* ſpeaks of, which deprived of their Senſes all who drank of it, and for that Reaſon had an Inſcription placed over it by way of Caution to Paſſengers, the Inhabitants of the Iſland are utterly ignorant of any ſuch Thing, and therefore we may look upon it as an idle Story. Nor could we get the leaſt Information of the *Scio-Earth* mention'd by the ſame Author, and alſo by *Dioſcorides*: But, to ſay the Truth, the People of this Country trouble themſelves very little about its Natural Hiſtory.

THERE is vaſt Plenty of Partridges in *Scio*, and they may well be reckoned among the Curioſities of the Iſland. They are bred up to be much tamer than our Poultry, and there are Peaſants in the ſeveral Villages who are paid for leading them into the Fields in a Morning to feed, each Family that has Partridges truſting its Stock to a common Keeper, who perhaps has many hundreds under his Care, and in the Evening draws them together with a Whiſtle, and brings them home again to their reſpective Maſters. Theſe Creatures know the Call of their Keeper ſo well, that let another Perſon whiſtle as long as he pleaſes, not one Bird will follow him; but many of them are ſo tame at home, as to ſuffer themſelves to be touch'd and ſtroak'd by any Stranger. This perhaps may ſeem incredible to thoſe who have not heard of ſuch a Thing before, but for the Truth of it I appeal to all Travellers who have viſited this Iſland*.

* There is not one Traveller, that I know of, who does not confirm this Account of the Partridges of *Scio*, nor need we go ſo far, it ſeems, to meet with this Curioſity; for M. *Tournefort* aſſures us, that he has ſeen a Man in *Provence*, who uſed to lead Droves of Partridges into the Country, and call them to him when he pleaſed: He would take them up with his Hand, put them into his Boſom, and then diſmiſs them to pick up a Livelihood with the reſt.

SCIO has given Birth to ſeveral eminent Men, as *Ion* the Tragick Poet, *Theopompus* the Hiſtorian, and *Theocritus* the Sophiſt; and even *Homer* himſelf was a Native of this Country, as the *Sciots* pretend. To this Day they ſhew a Place which they call his School, at the Foot of Mount *Epos*, by the Sea-ſide, about four Miles from the City of *Scio*. It is a flat Rock, in which has been hewn a Sort of round Baſon, near ſeven Yards in Diameter, the Edge made ſo as to ſit on; and in the Middle of it is left a Piece of the Rock cut ſquare, three Feet high and almoſt as broad, on the Sides whereof certain Animals have been carved, but are too much diſfigured to be known at preſent, though ſome imagine they can diſcover the Reſemblance of Oxen, Wolves, and Lions.

IT is almoſt impoſſible, as has been obſerved before, to determine the Place of *Homer*'s Birth; which he himſelf ſeems to have induſtriouſly concealed, not making the leaſt mention of it in any of his Works; perhaps becauſe he thought it too obſcure to do him any Honour, or rather becauſe he was not ſo conſiderable in his own Time *, or ſo vain as to think it of any Importance to the

* It is an Obſervation of a modern Hiſtorian, "That a little Diſtance of Time, when a Man's Infirmities are forgot, is as neceſſary towards acquiring the Reputation of a great Poet, as to form a compleat Hero or Saint: The World is generally ſo good as to forget a Man's Failings when he is dead; their Enmity ſeems to be buried with him; they uſually remember only the bright Side of his Character, and what in his Life-time might be look'd on as Blemiſhes, may paſs for Beauties when he lies in the Grave." This proceeds from a Sort of Envy, which makes us unwilling to acknowledge any one's Merit whilſt he is alive, for fear of eclipſing our own: So true is that of *Horace*,

Virtutem incolumem odimus,
Sublatam ex oculis quærimus invidi. Lib. III. Od. 24.

—— Envious we deſpiſe
Virtue when preſent; when it flies,
Stand and gaze after it with longing Eyes. CREECH.

And to the ſame Purpoſe *Velleius Paterculus* ſays excellently: *Præſentia invidiâ, præterita veneratione proſequimur; & his nos obrui, illis inſtrui credimus.*

World

World to know where he firſt received his Breath. *Leo Allatius*, a very learned Man, and a Native of *Scio*, has taken a great deal of Pains to prove *Homer* to be of this Iſland; and it is highly probable the Honour belongs either to *Scio* or *Smyrna*. Perhaps the above-mention'd School was cut in the Rock by the *Homerides*, who are ſaid to have been the Deſcendants of *Homer*, and are univerſally allowed to have inhabited this Iſland. This Retirement might ſerve for young People who were willing to inſtruct themſelves in the Works of this Poet, and may have been the Place where they repeated their Leſſons, the Maſter ſitting on the cubical Piece of the Rock, and the Scholars on the Brim of the Baſon.

IT is ſurprizing to conſider through what a Number of Hands the Works of *Homer* paſſed, before they were brought into their preſent Condition. *Joſephus* ſays, that from the firſt Moment they appear'd, they were commonly got by heart, without writing them down, and ſo preſerved by way of Tradition. *Plutarch* tells us, that when *Lycurgus*, the famous Legiſlator of *Lacedæmon*, ſail'd to *Aſia*, he there had the firſt Sight of *Homer*'s Works; and obſerving that they abounded in Maxims of State and Rules of Morality, he tranſcribed and carried with him a complete Collection into *Peloponneſus*; for the Reputation of theſe Poems was not eſtabliſhed in *Greece*, and but a few ſcatter'd Fragments were handed about, till *Lycurgus* publiſhed them entire. Thus they were in danger of being loſt as ſoon as they were produced, by the Misfortune of the Age, a Want of Taſte in Learning, or the Manner in which they were left to Poſterity, when they fell into the Hands of *Lycurgus*; and they were of vaſt Service to that Legiſlator, by ſhewing the ill Effects of Diſcord, uniting the Minds of the People he had to deal with, and making them in love with the Conſtitution he was about to raiſe: And therefore as *Homer* owed the Publication of his Works to *Lycurgus*, we muſt alſo grant, that *Lycurgus* owed in ſome Degree the Enforcement of his Laws to the Works of *Homer*.

AT their firſt Appearance in *Greece*, they were not digeſted into a regular Body, but remain'd, as they were brought from *Ionia*, in ſeveral detach'd Pieces, which had Titles given them according to the Subject on which they treated; one being call'd *The Battle at the Ships*, another *The Death of Dolon*, a third *The Valour of Agamemnon*, a fourth *The Grott of Calypſo*; and the like. Theſe were not entitled *Books*, but *Rhapſodies*; from whence thoſe who ſung them were call'd *Rhapſodiſts*. In this manner they began to be diſperſed, whilſt the Hiſtory they contain'd, the Glory they aſcribed to *Greece* in general, the geographical Deſcription they gave of it, and the Compliment they paid to every little State by an honourable Mention of it, ſo influenced the *Grecians*, that they were tranſcribed and ſung with general Approbation.

BUT while the Works of this great Poet were ſuffer'd to lie in an unconnected Manner, the Chain of the Narration was not always perceived, ſo that they loſt much of their Force and Beauty by not being read in their proper Order. The Honour of their Regulation and Diſpoſition fell to the Share of *Athens* in the Time of *Solon*, who himſelf made a Law for their Recital. It was then that *Piſiſtratus*, the Tyrant of *Athens*, (as he was call'd) firſt put together the confuſed Pieces of *Homer*'s Poems, and divided them into two different Works, the *Iliad* and the *Odyſſey*; digeſting each according to the Author's Deſign, to make their Plans more evident, and diſtinguiſhing each again into twenty-four Books, to which the twenty-four Letters were afterwards prefix'd. *Plato* indeed aſcribes this Undertaking to *Hipparchus*, the Son of *Piſiſtratus*; but be that as it will, *Athens* ſtill claims the Honour of reſcuing the Father of Learning from the Injuries of Time, of having reſtored *Homer* to himſelf, and given the World a View of him in his Perfection.

ABOUT the Time that this new Edition of *Homer* was publiſhed in *Athens*, there was one *Cynæthus*, a learned Rhapſodiſt, who ſettled firſt at *Syracuſe* in that Employment; and as he is ſuppoſed to have been an Aſſiſtant in the Edition, it may alſo be imagined he was the firſt that

that carried it abroad. But it was not long preſerved correct among his Followers; they committed Miſtakes in their Repetitions and Tranſcripts, and even preſum'd to alter ſome Lines, and to interpolate others. Thus the Poems of *Homer* were in Danger of being utterly defaced; but even Kings and Philoſophers interpoſed to ſave ſuch valuable Works from Deſtruction, and to reſtore them to their primitive Beauty.

THE firſt of theſe is *Alexander* the Great, for whom the Writings of *Homer* ſeem peculiarly calculated, as no Books more enliven or flatter perſonal Valour, which was conſpicuous in that Conqueror, even to Exceſs. By his Command, or perhaps to pay him a Compliment, *Ariſtotle* endeavour'd to purge the *Iliad* from all the Errors and Interpolations which had crept into it: And ſo far was *Alexander* from thinking it a Matter of ſmall Importance, that he himſelf afterwards aſſiſted in a ſtrict Review of it with *Anaxarchus* and *Calliſthenes*. The Review being finiſhed, he laid up the Work in a rich Caſket, which was found among the Spoils of *Darius*; and from this Circumſtance it was call'd the *Edition of the Caſket*. In a Word, *Alexander* was a vaſt Admirer of *Homer*'s *Iliad*, took all Opportunities of reading it, and is ſaid to have laid it under his Pillow when he ſlept; eſteeming it, according to *Pliny*, as *pretioſiſſimum humani animi opus*, the moſt excellent and valuable Work that the Mind of Man was capable of producing. *

* What an unhappy Influence the Works of *Homer* had upon *Alexander*, appears in the following remarkable Inſtance. That Prince having ſpent two Months in the Siege of *Gaza*, during which he received two dangerous Wounds, was ſo exaſperated, that upon taking the Place he treated all he found in it with inexcuſable Cruelty, putting ten thouſand Men to the Sword, and ſelling the reſt, with their Wives and Children, into Slavery. When *Betis* the Governor, who had bravely defended the Place for his Maſter *Darius*, and who had been taken Priſoner in the laſt Aſſault, was brought before him, the young Monarch, inſtead of treating him in a Manner ſuitable to his Valour and Fidelity, as a generous Conqueror ought to have done, order'd his Heels to be bored, and a Rope drawn through them; which being tied behind a Chariot, he cauſed him to be dragg'd round the City till he expired; boaſting that herein he imitated his Progenitor *Achilles*, who, as

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THE Reputation of *Homer*'s Works was very great in *Egypt* in the Reigns of the *Ptolemies*. Theſe Kings being originally of *Greek* Extraction, always retained a Paſſion for that Country. The Men, the Books, and every thing relating to it, were highly eſteemed in their Court; they preſerved the Language in their Family, and trained up their Children under *Grecian* Tutors, the moſt conſiderable of whom were appointed for Reviſers of *Homer*. The firſt of theſe was *Zenodotus* of *Epheſus*, Library-Keeper to the firſt *Ptolemy*; who, being both a Poet and a Grammarian, was well qualified for ſuch an Undertaking: But neither his Copy, nor that of his Diſciple *Ariſtophanes* of *Byzantium*, ſatisfying *Ariſtarchus*, (who was Preceptor to *Euergetes* Son of *Ptolemy Philometor*) he ſet himſelf to make another Correction of *Homer*, which he executed with extraordinary Judgment and Learning. In ſome Verſes he reſtored the genuine Readings, entirely rejected others which he mark'd with Obeliſks as ſpurious, and went through the Whole with ſuch induſtrious Accuracy, that his Performance met with a general Approbation, notwithſtanding the Oppoſition of ſome envious Writers.

NOR was it the Ambition of *Egypt* only, to have a correct Edition of the Works of *Homer*. We find in the

Homer relates, thus dragg'd *Hector* round the Walls of *Troy*. The Example was barbarous, but much more ſo the Imitation; for it was only *Hector*'s *dead* Body that *Achilles* dragg'd round *Troy*, but *Alexander* thus treated *Betis* whilſt *alive*, and that for no other Reaſon, but becauſe he had faithfully and valiantly ſerved his Maſter in the Poſt committed to his Charge; on which Account he ought to have been admired and rewarded even by an Enemy, rather than puniſh'd in ſo cruel a Manner. And *Alexander* would have acted accordingly, ſays Dr. *Prideaux*, had he made the true Principles of Virtue and Generoſity, rather than the Fictions of *Homer*, the Rule of his Actions. But that young Conqueror having the *Iliad* of *Homer* in great Admiration, and finding *Achilles* to be the Hero of that Poem, he thought every thing ſaid of him was worthy his Imitation, and the readieſt Way to make him a Hero alſo; and the Vanity of being thought ſuch, and the eager Deſire he had of making his Name in like manner celebrated in After-ages, was the main impulſive Cauſe of all his Undertakings. See *Prideaux*'s *Connection*, Vol. II. p. 699; and *Rollin*'s *Ancient Hiſtory*, Vol. VI.

Life

Life of the Poet *Aratus*, that having finiſhed a Copy of the *Odyſſey*, he was ſent for by *Antiochus* King of *Syria*, and entertain'd at his Court till he had alſo compleated a Copy of the *Iliad*. We likewiſe read of others that were publiſh'd with the Names of Countries, ſuch as the *Maſſaliotic* and *Sinopic*; inſomuch that, as different Cities contended for the Honour of *Homer*'s Birth, different Countries have ſome Reaſon to contend for the true Edition of his Works. Of the ſeveral Reviews, however, that were made of the Poems of *Homer*, the greateſt Honour ſeems due to *Egypt*, if we may judge from that univerſal Approbation which the Performance of *Ariſtarchus* receiv'd; and if it be not his Edition that we have at preſent, we know not to whom it ought to be aſcribed. But it is Time to return from this Digreſſion.

BESIDES the School of *Homer*, the *Sciots* pretend to ſhew his Dwelling-houſe, where they tell us he compoſed moſt of his Poems. The Reader will naturally ſuppoſe it is in a ruinous Condition, when he conſiders that *Homer* lived almoſt a thouſand Years before the Chriſtian Æra. When *Leo Allatius* went to viſit this Houſe, he tells us he found nothing but a few Stones mouldering away with Age, over which he and his Companions wept for Satisfaction. Theſe Stones are to be ſeen in the North Part of the Iſland near *Voliſſo*, which *Thucydides* and the Author of *Homer*'s Life call *Boliſſus*. *Voliſſo* is ſituated in the midſt of the *Arviſian* Field, from whence the Nectar of the Ancients, as before obſerved; and perhaps this Liquor might not a little elevate the Poet's Genius, for it is thought he was no Enemy to a chearful Glaſs. *

SOME of the Medals ſtruck in honour of *Homer* by the ancient Inhabitants of this Iſland are ſtill to be found

* It is inferr'd from *Homer*'s Praiſes of Wine, his copious Goblets, and pleaſing Deſcription of Banquets, that he loved good Chear and good Company; and the ſame Obſervation was made in *Horace*'s Time, as he himſelf tells us:

Laudibus arguitur vini vinoſus Homerus. Epiſt. XIX. Lib. I.

Homer, in Praiſe of Wine profuſe,
No doubt lov'd well the balmy Juice.

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in the Collections of the Curious; one in particular, where he is repreſented ſitting on a Chair, with a Scroll or Volume open in his Hand, and reading intently; which, by the way, is a pretty good Proof that he was not always blind, if it were neceſſary to prove what every Line of his Works ſufficiently demonſtrates. The Reverſe of this Medal is a Sphinx, the Symbol of *Scio*.

I SHALL conclude my Account of *Scio* with a few Obſervations on the Perſons and Manners of its preſent Inhabitants. The Natives are generally tall well-ſhaped Men, but of no very agreeable Aſpect; the Women however are extremely beautiful, and their Charms are ſet off by the diſtinguiſhing Neatneſs of their Dreſs. Beſides all this, they have Wit, Vivacity, and good Humour to recommend them; but they are ſenſible of their Beauty and of their amiable Qualifications, and are not deſtitute of that Vanity to which the Fair Sex are ſo exceedingly addicted. The Manners of the *Sciots* are not much different from thoſe of the *Genoeſe*, who formerly had the Government of the Iſland; but they have retained nothing of the *Italian* Jealouſy, for the Women here enjoy their full Liberty, both in the City and Country. They ſpend much of their Time in Converſation or Play, in ſinging and gazing at their Doors and Windows, eſpecially in the Evenings; and a Stranger may ſtop and addreſs himſelf to any of them without Offence: They will even chat and laugh with him as freely as if they had been acquainted many Years. Their very Nuns allow themſelves more than ordinary Liberties *; they purchaſe a Chamber on being admitted into the Houſe, go abroad when they think fit, and leave the Convent at pleaſure. Their uſual Employment is embroidering in Gold, Silver, or Silk, in which the *Greek* Women are very ſkilful; and they work exceeding pretty

* They did the ſame, it ſeems, when M. *Thevenot* was at *Scio*; for that grave Gentleman tells us, that he went into one of their Nunneries, where he ſaw both Chriſtians and *Turks*, and having enter'd the Chamber of one of the Siſters, he found her kind, as he himſelf expreſſes it, even beyond the Bounds of Chriſtian Charity.

Flowers

Flowers upon their Purſes, Handkerchiefs, Pockets, and Things of the like Nature.

LEARNING is quite out of Repute in *Scio*, a general Ignorance prevailing over the whole Iſland; though the Natives have naturally a ſharp Wit, and are very cunning, not to ſay over-reaching, in their Dealings. They are apt to drink to Exceſs, and are much given to their Pleaſures. On *Sundays* and Holidays in the Evening both Men and Women get together and dance in a Ring, which they frequently continue till Morning, as well in the City as Villages; and if a Stranger have a mind to partake of the Diverſion, he is readily admitted. In ſhort, they lead merry Lives, as *Greeks* generally do; and if they are Slaves, they ſeem to be happy in this Reſpect, that they know nothing of the Matter: But, to ſay the Truth, their Slavery is little more than nominal, there being no Part of *Turkey* where the *Greeks* enjoy greater Liberties.

HAVING ſatisfied our Curioſity at *Scio*, and the Weather continuing favourable, we ſailed from thence the 10th of *October* for the Iſland of *Samos*; and the Wind being North-Weſt, the faireſt that could blow for our Purpoſe, we came to an Anchor the next Day at Noon in the Port of *Vati*. The Town of *Vati* ſtands at the Foot of a Hill, near a Mile from the Harbour, and conſiſts of about three hundred Houſes, and ſix or ſeven Chapels, all very mean Buildings, though this is one of the moſt conſiderable Places in the Iſland. The Port is the beſt and ſafeſt in the whole Country, and is capable of receiving a numerous Fleet; and on the Weſtern Shore of it was anciently a large Town, as we may judge from the extenſive Ruins that are ſcatter'd there, though no Traces of Magnificence appear amongſt them. The Port of *Seitan*, which in the *Turkiſh* Language ſignifies the *Devil*, lies on the Weſtern Part of the Iſland; and that of *Tigani* on the South, which was the Port to the ancient City of *Samos*; but neither of theſe is ſo ſecure as that of *Vati*.

THE Iſland of *Samos* is about a hundred Miles in Circumference, ſtretching from Eaſt to Weſt; and is ſepa-

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rated on the Eaſt from the Continent of *Aſia* by a very narrow Streight, call'd the *Little Boghas*; and on the Weſt from the largeſt of the Iſles call'd *Fourni*, by a Channel about ten Miles broad, called the *Great Boghas*. All Ships bound from *Conſtantinople* to *Syria* or *Egypt*, after touching at *Scio*, paſs through one of theſe Streights; as do alſo the Veſſels coming from thoſe Countries to *Conſtantinople*; for which Reaſon they uſed to be much infeſted by the Corſairs.

THE *Little Boghas* is narroweſt juſt over-againſt a high Mountain in *Natolia* call'd *Mycale* by the Ancients, and at preſent the Mountain of *Samſon*, from an adjacent Village of the ſame Name, which probably was built on the Ruins of *Priene*, the Birth-place of *Bias* *, one of the ſeven *Grecian* Sages. This Mountain is cover'd with tall Pines, Cheſnut-Trees, and ſeveral other Sorts, and is full of Game, as *Strabo* has deſcribed it; and a little to the North of it, towards *Scalanova*, is a Village call'd *Tchangli*, whoſe Situation agrees exactly with that which *Strabo* aſſigns to *Panionium*, famous for being the Place

* We know very little of this Philoſopher; but we have an Account of a Stratagem of his, whereby he obliged *Halyattes*, King of *Lydia*, to raiſe the Siege of *Priene*, his native City. The Place was hard preſs'd with Famine; upon which he cauſed two Mules to be fatten'd, and contrived a Way that they ſhould paſs into the Enemy's Camp. The good Condition they were in aſtoniſh'd the King, who thereupon ſent Deputies into the City, upon pretence of offering Terms of Peace, but in reality to obſerve the State of the Town and People. *Bias*, gueſſing their Errand, order'd the Granaries to be fill'd with Heaps of Sand, and thoſe Heaps to be cover'd over with Corn. When the Deputies returned, and reported to the King what great Plenty of Proviſions they had ſeen in the City, he heſitated no longer, but concluded a Treaty, and raiſed the Siege.---By a like Artifice *Thraſybulus* is ſaid to have cauſed *Halyattes* to raiſe the Siege of *Miletus*, a City not far from *Priene*.---Both theſe Accounts are to be found in the ſecond Volume of M. *Rollin*'s *Ancient Hiſtory*, but which of them is the true one, (for they ſeem to be the ſame Story ſomewhat differently told) I leave to the Reader's Judgment.----One of the Precepts that *Bias* particularly taught and recommended was, *To do all the Good we can, and aſcribe all the Glory of it to the Gods.* The City of *Priene* was ſo famous for the Juſtice practiſed there in the Time of this Philoſopher, that *Juſtitia Prienenſis* became a Proverb.

where

where the Deputies of the Cities of *Ionia* uſed to aſſemble, to conſult about their moſt weighty Affairs.

IN the Middle of this Streight, towards its Southern Mouth, is an ancient Chapel built upon a Rock; and between this Rock and the Iſland of *Samos* lies the little Iſle which *Strabo* calls *Narthecis*, and which helps us to determine the Situation of *Neptune*'s Cape, that took its Name from a Temple dedicated to that Deity. On the *Samian* Shore, in the North-Eaſt Part of the ſame Streight, is a Road for Ships call'd the *Galley-Port*, about which the Ruins of an ancient Town are to be diſcern'd, and of two Temples, as one may conjecture from the Columns that lie ſcatter'd in different Places; the one having been built on an Eminence, the other in a Bottom. The Ruins of the Town conſiſt chiefly of Bricks, mix'd with ſome Pieces of white Marble, and Fragments of Jaſper Columns. At the Point of the Port, where the Channel is narroweſt, are the Foundations of an ancient Marble Tower; from whence, the People of the Country pretend, there uſed to be a Chain over to the Continent, to prevent any Ships paſſing through the Streight; adding, that ſeveral huge Iron Rings for that Purpoſe are ſtill to be ſeen on the oppoſite Coaſt of *Aſia*. There is another Port between *Vati* and the *Little Boghas*, behind a Rock called *Praſoneſi*; and at a little Diſtance from the Shore are three or four ſmall Rocks, the chief of which is called *Didaſcalo*, where, according to a Tradition among the Natives, was formerly the College or School of the whole Country.

AFTER we had viſited the Eaſtern Parts of the Iſland, we ſet out for the Southern Coaſt, and had a pleaſant Journey to *Chora*, about fifteen Miles from *Vati*. In our Way thither we made ſome Stay at a handſome Village call'd *Metelinous*, which took its Name from the Iſland of *Metelin*, having been rebuilt by a Colony ſent from that Country after Sultan *Selim* had given *Samos* to the Captain-Baſhaw *Ochiali*. The Spring of *Metelinous*, which forms a conſiderable Stream running Eaſtward from the Village, is the beſt in the whole Iſland, and is undoubtedly that which was convey'd to the City of *Samos*

mos by a wonderful Canal cut through a Mountain, as mentioned by *Herodotus*.

NEAR this Spring, in the Wall of the Church of *Metelinous*, is fix'd an ancient Bas-Relief of Marble, of excellent Workmanſhip, which was found in the laſt Century by a *Greek* Prieſt, as he was digging up a Field. It is above two Feet long, and fifteen or ſixteen Inches high, but the Heads are very much batter'd. It contains ſeven Figures, and repreſents a ſick Man of Quality imploring the Succour of *Æſculapius*. The Patient is ſitting up in his Bed, holding a Pitcher by both Handles; and on his Right Side, toward the Bed's Feet, the God of Phyſick is repreſented in the Shape of a Serpent. At a little Diſtance ſtands a Table, with three Feet like thoſe of Goats, on which are two Flaggons, a Pine-Apple, and ſomething at each End like a Pyramid. On the Right ſits a Woman in a high-back'd Elbow-Chair, the Drapery of which Figure is admirable: Her Face fronts you, and ſhe ſeems to be giving Directions to a Slave cloſe by her, who has a Veſt on, and over that a looſe Sort of Garment. At the Feet of the Bed is another Woman ſeated on a low Stool, the Covering whereof hangs down to the Ground: She is dreſs'd like her in the Elbow-Chair, but we only ſee her ſideways. Perhaps ſhe is the ſick Man's Wife, for a young Child ſtands naked before her, with a Dog fawning about him; and a female Slave is placed behind her, habited in a ſhort Coat without Sleeves, below which falls a Sort of Under-Petticoat full of Plaits. Her Left Hand is upon her Breaſt, and in her Right, which is erect, ſhe holds a Heart with the Point upwards. Towards the Extremity of the Bas-Relief is another He-Slave ſtark naked, who is taking Drugs out of a Mortar with one Hand, in order to put them into a Cup which he has in the other; and *Æſculapius* ſeems to direct him to pour them into the Pitcher held by the Patient. Along the Top of the Bas-Relief runs a Kind of Border, divided into four Pannels; on the firſt of which is a Horſe's Head very finely carved; the ſecond contains two Flames; the third a Helmet and Cuiraſs; and the fourth is ſo broken, that one can diſcern

nothing but the Rim of a Buckler. It is impoſſible to aſſign the particular Meaning of theſe Attributes, but they ſeem intended to expreſs the military Genius or Actions of the Patient.

ON one Side of this Spring is an Inſcription not legible, but from what remains of the Characters they appear to have been done by a maſterly Hand. In all Probability the Inſcription contain'd the Name of the Spring, and perhaps the Names of thoſe who undertook to convey it to *Samos*, by cutting through the Mountain. At preſent it helps to form a large Brook, which empties itſelf into the Port of *Tigani*.

FROM *Metelinous* we had two Miles to *Chora*, which is the chief Town of the Iſland, and yet it does not contain above ſix hundred Houſes, and thoſe not very full of Inhabitants. It ſtands in a pleaſant fertile Country, within two Miles of the Sea, adjoining to the Ruins of the ancient City of *Samos*; but its Air is not healthful at preſent, on account of the Waters ſtagnating in the Plain, which formerly diſcharged themſelves into the Sea. We expected to have found abundance of Inſcriptions in *Chora*, but met with none except a few Epitaphs, and thoſe of a later Date than the Chriſtian Æra; ſo that moſt of our Time was taken up in ſearching among the Ruins of *Samos*.

THE City of *Samos* extended from the Port of *Tigani*, which is three Miles from *Chora*, as far as the River *Imbraſus*, the largeſt in the Iſland, that runs within five hundred Yards of the Ruins of *Juno*'s Temple; for *Strabo* writes that one of the Suburbs of this City was at Cape *Juno*. Though *Samos* is entirely deſtroy'd, its Situation is eaſily diſcover'd; the North Part of the Town ſtood upon a Hill, and the other ran along the Sea-ſhore from Port *Tigani* to the Cape juſt mentioned. *Tigani*, which was the *Galley-Port* of the Ancients, is in the Form of a Half-Moon, the Left Horn whereof was that famous Jettee, which *Herodotus* reckons one of the three Wonders of *Samos*, being twenty Fathom in Height, and carried into the Sea above two hundred and fifty Paces. Such an extraordinary Work is an evident Inſtance of the

Samians

Samians Application to marine Affairs; and accordingly we find them giving a very kind Reception to *Aminocles* the *Corinthian*, the ableſt Ship-Builder of his Time, who built them four Ships about three hundred Years before the End of the *Peloponneſian* War. The *Samians* carried *Battus* to *Cyrene* above ſix hundred Years before our Saviour; and according to *Pliny* they were the Inventors of ſuch Veſſels as were uſed in tranſporting Cavalry.

FROM Port *Tigani* we aſcended an Eminence almoſt covered with Marble Tomb-ſtones, but without Epitaphs or other Sculpture; and here begin the Remains of the Walls of the upper Town, which run along the Declivity of a rugged Mountain, from one End of it to the other. From what is left of theſe Walls they appear to have been very magnificent, eſpecially thoſe on the Side of *Chora*, being ten or twelve Feet thick, with Marble Towers at proper Diſtances. The Brow of the Mountain towards the South, which faces the Sea, was cover'd with Houſes, riſing above each other, and affording a delightful Proſpect; and a little lower may be diſcern'd the Place where the Theatre ſtood, but the Materials of it are all removed. It was ſituated on the Right of a Chapel call'd *Our Lady of the Grotto*, from a neighbouring one, which is full of remarkable Congelations.

DESCENDING from the Theatre to the Sea, we meet with abundance of broken Pillars, either fluted or in Pannels; and ſeveral others with different Profiles on the little Eminences hereabouts, lying in ſuch Order as makes it highly probable they once ſupported ſome Portico's or Temples; and the like are ſeen in many other Parts of the Iſland. The Ruins of the Houſes, among which they now drive the Plough, are of ordinary Maſonry, mix'd with Bricks and Pieces of Marble, ſome plain, and others adorn'd with Mouldings. We ſaw but few ancient Inſcriptions, and thoſe ſo broken and defaced as not to be underſtood.

AS to the Breadth of the City of *Samos*, it appears to have taken up all the fine Plain that lies between *Chora* and the Sea, being upwards of two Miles. It was ſup-

plied with Water by ſeveral Aqueducts, beſides that which was cut through the Mountain, the Remains whereof are ſtill to be ſeen in ſome Places near *Chora*, and appear to have been of excellent Brick and admirable Workmanſhip. We paſs over one ſmall Stream going along the Coaſt from *Tigani* to the Ruins of *Juno*'s Temple, and near it we find the Traces of a conſiderable Chriſtian Church. Beyond this we croſs another, which comes directly from *Chora*, and very probably furniſh'd the upper Part of the Town with Water.

ABOUT five hundred Paces from the Sea, and the like Diſtance from the River *Imbraſus*, are the Ruins of the Temple of *Juno*, the Protectreſs of *Samos*; and the more ingenious among the *Greek* Clergy ſtill call it by its ancient Name. *Menodotus* the *Samian*, cited by *Athenæus*, ſays that it was built by *Caricus* and ſome Nymphs, the Iſland having been firſt in the Poſſeſſion of the *Carians*. *Pauſanias* ſays it was ſuppoſed to be the Work of the *Argonauts*, who had brought a Statue of *Juno* from *Argos* to *Samos*; and tells us the *Samians* aſſerted that Goddeſs was born on the Banks of the River *Imbraſus*, under one of thoſe Trees call'd *Agnus Caſtus*, which are very common in this Iſland, and moſt others of the *Archipelago*. The Stump of this Tree was held in great Veneration, and for a long time carefully preſerved in the Temple. *Pauſanias* alſo proves the Antiquity of this Structure from that of *Juno*'s Statue, which was the Workmanſhip of *Smilis* a Sculptor of *Egina*, Cotemporary of *Dædalus*. *Athenæus*, on the Credit of the above-mention'd *Menodotus*, tells us of a Miracle that happen'd when the *Tyrrhenians* would have carried off *Juno*'s Statue; for thoſe Pirates, it ſeems, were Wind-bound, and not able to ſtir out of the Harbour, till they had reſtored it to its Place in the Temple. When the Account of this Prodigy was ſpread abroad, it much increaſed the Reputation of the Goddeſs, and occaſioned a great Reſort of her Votaries to this Iſland. The *Perſians* burnt the Temple, but it was rebuilt ſoon after, and ſuch rich Preſents were made to it, that in a ſhort Time there was no Room left for Statues and Pictures. Notwithſtanding the Example

ample of the *Tyrrhenian* Pirates, *Verres*, in his Return from *Aſia*, made no Scruple to rifle this Temple of whatever was valuable; and *Cicero* reflects on him for his Impiety in this Affair: Nor did the Pirates ſhew any more Reſpect to it in the Time of *Pompey*. *Strabo* calls it a great Temple, and takes notice of its being fill'd with Pictures and antique Ornaments; among which were the Loves of *Jupiter* and *Juno* ſo naturally repreſented, that *Origen* reproaches the Gentiles for exhibiting ſuch a Scene of Lewdneſs. There were alſo in the Court of this Temple three coloſſal Statues ſtanding on the ſame Baſe, repreſenting *Jupiter*, *Hercules*, and *Minerva*, which *Mark Antony* carried away; but *Auguſtus* reſtored the two laſt, and only kept that of *Jupiter*, which he placed in a little Temple erected in the *Capitol*.

OF this fine Structure and all its Ornaments ſcarce any thing remains at preſent but a few Fragments of Columns, and ſome Baſes of very beautiful Marble; nor is it poſſible to aſcertain the Diſpoſition of theſe Columns, and conſequently the Plan of the Edifice, which, according to *Herodotus*, was one of the Wonders of *Samos*. That Hiſtorian acknowledges it was the moſt ſpacious Temple he ever beheld; and we are obliged to him for tranſmitting to us the Name of the Architect, who was *Rhœcus*, a Native of the Iſland. The Columns of this Fabrick were of the *Ionic* Order, as it appeared in its Infancy, and void of that Beauty which it afterwards acquired. As the Temple ſtood in a Bottom, by Length of Time the Water from the higher Grounds has brought Earth enough with it to cover its Ruins, ſo that only a ſmall Part of them are viſible; but by digging deep one might poſſibly make ſome uſeful Diſcoveries.

WITH reſpect to the Form of the Temple, we muſt not abſolutely depend upon the Draught of it as we find it on old Medals, for oftentimes they repreſent different Temples under the ſame Figure; particularly we meet with ſome of the *Levant*, where the Temples of *Epheſus* and *Samos* are of the ſame Deſign. As for the Goddeſs, ſhe was differently habited, according to the ſeveral Parts ſhe acted; for ſhe was made to preſide in Mar-

riage, in Child-birth, and over the monthly Courſes of the Fair Sex. Conſider'd as a nuptial Deity, ſhe was call'd *Juno Pronuba* *, and had ſeveral other Epithets given her; as aſſiſting Women in Labour, ſhe had the Name of *Lucina* †; with regard to the laſt Office, ſhe was call'd *Dea Mena* ‡, which is the ſame as *Luna*; and hence perhaps the Creſcent or Half-Moon, which we frequently ſee on her Head and under her Feet, was intended to denote the monthly Influence above-mention'd. It is not eaſy, as a late Traveller has obſerved, to aſcertain the Dreſs of *Juno* peculiar to her ſeveral Offices. *Triſtanus* has given a Type of a Medal of the *Samians*, on which that Goddeſs is repreſented with her Neck bare, and habited in a Tunick reaching down to her Feet, tied very cloſe about her with a Girdle, and her Veil hangs from the Top of her Head to the Bottom of her Garment. On another Medal *Juno* has a Bonnet on her Head terminated by a Creſcent; and ſometimes ſhe is repreſented with a kind of Baſket, which the Head-Dreſs of the *Turkiſh* Women very much reſembles. *Juno*, who preſided at Nuptials, wore a Crown of Cyperus, a Sort of Ruſh, and of thoſe Flowers we call everlaſting; and hence, it has been conjectured, aroſe the preſent Cuſtom in the *Levant*, of placing Crowns on the Heads of the new-married Couple.

WE had not Time ſufficient to take a particular Survey of the Weſtern Parts of the Iſland of *Samos*, though there are ſeveral large Villages, the chief of which are *Maratrocampo*, *Albamiticorio*, *Caſtania*, *Carlovaſſi*, *Comaria*, *Pyrgos*, and *Bavonda*. Indeed it is not very agreeable travelling in this Country, for a great Chain of Mountains, anciently call'd *Ampelos*, runs through it from

* *Virg. Æneid.* IV. 166. --- And *Lactantius* takes Notice of the Temple of this Goddeſs at *Samos*: *Nobiliſſimum & antiquiſſimum templum ejus eſt Sami, & ſimulachrum in habitu nubentis figuratum; & ſacra ejus anniverſaria nuptiarum ritu celebrantur.* Lib. I. de falſ. Relig. cap. 17.

† *Juno Lucina, ſer opem, ſerva me, obſecro.* Ter. Andr. Act. III. Sc. I. —— The ſame Title was alſo given to *Diana*. *Hor. Carm. Sec. Virg.* Ecl. IV. and many other Places of the Poets.

‡ *Dea Mena menſtruis fluoribus præeſt.* Aug. de Civ. Dei, L. VII.

one

one End to the other, and terminates in frightful Rocks and Precipices, which form the Weſtern Cape of *Samos*. Moſt of theſe Mountains are of white Marble, but cover'd with a Stratum of Earth producing Trees and Plants, and water'd with fine Springs and Rivulets, which make them pleaſant Solitudes in Summer. The Plains, however, and Valleys of the Iſland are fertile and delightful, and produce Corn enough for the Support of the Inhabitants. Beſides the common Grain they ſow in *Samos* a great deal of large white Millet, which they call *Chicri*; and the poorer Sort of People, in making their Bread, mix Wheat, Barley, and Millet together. Some mix only Millet and Barley, of both which they have Plenty in this Iſland.

IN the flouriſhing Times of *Greece* it is well known that *Samos* was very populous; but at preſent it is computed there are not above fourteen thouſand Souls in the whole Country. They are all of the *Greek* Communion, except a few Families of *Turks*, of which the principal are thoſe of the Cadi and Wayvode, who both reſide at *Chora*, and that of the Wayvode's Deputy, who lives at *Vati* or *Carlovaſſi*. The two laſt-mention'd *Turkiſh* Officers are wholly employed in levying the Grand Signior's Taxes; and as to the civil Government and Adminiſtration of Juſtice, the Cadi has but little Buſineſs, the *Greeks* being permitted to chuſe their own Magiſtrates in every Town and Village, who decide all Differences amongſt them, and have the Care of their publick Affairs. One or two ſuffices for moſt of the Villages, but in *Chora*, *Vati*, and *Carlovaſſi* they elect ſix, two whereof are Papas or Prieſts; and indeed the *Samians* in general are in a great meaſure under the Government or Influence of Eccleſiaſticks. There are above two hundred Prieſts in the Iſland, and the Number of Monks is much greater, who poſſeſs ſeven Monaſteries; beſides which there are four Nunneries, and upwards of three hundred private Chapels. The Biſhop of *Samos*, who is alſo Biſhop of the neighbouring Iſland of *Nicaria*, reſides at *Chora*, whoſe annual Revenue is about two thouſand Crowns, excluſive of the Profit he makes by bleſſing the Waters

and the Cattle, (a Ceremony perform'd at the Beginning of *May*) and ſome other caſual Advantages.

THE *Samians* are happy, as well as the *Sciots*, in not being tyranniz'd over by the *Turks*, as other poor Chriſtians are in many Parts of the *Ottoman* Dominions; and their Taxes are not very exorbitant. The Capitation-Tax amounts to about ſix thouſand five hundred Crowns, the Cuſtoms are farm'd at ten thouſand, and twelve or thirteen thouſand are raiſed by the Land-Tax. A Tenth is paid out of all Sorts of Grain, and even out of the Produce of the Garden, as Onions, Melons, French-beans, *&c.* whereof they have great Plenty. Their Muſcadine Grapes are a pleaſant and beautiful Fruit, and excellent Wine might be made of them, but the Natives ſeem ignorant how to manage it properly, and cannot forbear ſpoiling it with Water; not but ſome of it is very agreeable. They make annually about three thouſand Barrels of Muſcadine, beſides another Sort of deep-colour'd red Wine, which would be good if not adulterated, and which they ſend to *Scio*, *Rhodes*, and *Napoli di Romania*, paying a Duty of four or five *per Cent.* to the Farmers of the Cuſtoms upon its Exportation. Every Piece of a Vineyard that is fifty Paces in Length, and twenty in Breadth, pays the Grand Signior about three Shillings Sterling *per Annum*.

THERE are ſome Olive-Plantations in *Samos*, but they ſeldom yield above eight or nine hundred Barrels of Oil, each weighing a hundred and forty-eight Pounds. The Pine-Trees in the North of the Iſland yield four or five hundred Quintals of Pitch; and they have the Sort of Acron call'd *Velani* or *Velanides*, uſed by Tanners, which they export to *Venice* and *Ancona*. The Silk of this Iſland is very fine, and makes a conſiderable Article in their Traffick; but the Aga or Wayvode has great Perquiſites out of this Commodity. Nor ought we to forget their Honey and Wax, both which are excellent, and ſome Parts of the Country produce large Quantities.

THE Figs that grow in *Samos* are conſumed by the Inhabitants, who have few or none to ſpare for Exportation; for though there are abundance of Fig-Trees in the Iſland, they

they are leſs fruitful than in *Scio*, for want of being improved by the ſame Sort of Huſbandry. They are very white, and of an extraordinary Size, but not of ſo delicious a Taſte as ſome that grow in *Europe*. Beſides Figs, they have Plenty of Apples, Pomegranates, Mulberries, and other Fruits; which have been taken notice of by ancient Writers; and *Strabo* in particular ſeems delighted with the Fertility of this Country.

BUT *Samos* is not ſo remarkable for its Fruits, in my Opinion, as for its abundance of Wild-Fowl and Variety of Game. The Number of Partridges eſpecially is ſurprizing, for they come in Droves to the Brooks to drink, where the Natives wait for them, and ſhoot ten or a Dozen, nay ſometimes fifteen or twenty at a time; inſomuch that you may buy a Brace for Three-pence. There is a proportionable Plenty of Woodcocks, Wood-Pigeons, Snipes, Thruſhes, Turtle-Doves, and other Birds in their proper Seaſons; and their Poultry is inferior to none in the *Levant*. If we were right inform'd, there are no Rabbits in *Samos*; but the Number of Hares makes ample Amends, not to mention their Deer, wild Boars, and other Beaſts of Venery. The chief Inconvenience of their woody Mountains is, that they are a Shelter for Wolves and Jackalls *, which ſometimes do

* The *Jackall*, or *Wild Dog*, as ſome call it, is of a darker Colour than the Fox, and about the ſame Bigneſs, but ſaid to be exceeding fierce and bold, ſo as to ſeize on Cows, Hogs, Sheep, and ſuch-like Animals; though Dr. *Shaw* ſays it yelps every Night about the Gardens and Villages in *Barbary*, feeding upon Roots, Fruits and Carrion. Mr. *Ray* ſuppoſes it to be the *Lupus aureus* of the Ancients, but the Doctor ſeems to be of another Opinion, becauſe what *Oppian* deſcribes as ſuch is of a much fiercer Nature than the Jackall of *Barbary*. This Animal is generally thought to find out Prey for the Lion, and is therefore call'd the *Lion's Provider*; but it may be doubted, ſays the ſame judicious Traveller, whether there be any ſuch friendly Intercourſe between them. The Jackall, continues he, has been often ſeen gnawing ſuch Carcaſſes as the Lion is ſuppoſed to have fed upon the Night before; which Circumſtance, together with the promiſcuous Noiſe the Doctor has frequently heard the Jackall make with the Lion, is all that he is acquainted with in favour of that Opinion. *See* Shaw's *Travels*, p. 247.

a great deal of Miſchief; and they have alſo ſome Tygers, which croſs over the little Streight from the Continent of *Aſia*.

THEY have no Want of good Beef in *Samos*, for they breed abundance of Cattle; but they have more Goats than Sheep. The Sheep they have, however, are not to be deſpiſed; for their Fleſh is well-taſted, and their Fleeces are none of the worſt, ſome of their Wool being annually exported to *France*, as well as that of the Growth of ſome other Iſlands in the *Archipelago*. The Horſes and Mules of this Country are ſerviceable, but they are not to be admired for their Beauty; and they have this good Property, that though they are not confined with Incloſures, but graze where they pleaſe, they never ſtray far from their Owners Houſes, and are eaſily taken whenever their Service is required.

THE Scammony of *Samos* is not much to be commended, being of a reddiſh Colour, hard, and tough, and conſequently not eaſy to be broken. It not only purges violently, but oftentimes occaſions Gripings and uneaſy Super-purgations. The Plant * it comes from ſhoots in this Iſland about the Beginning of *April*, and is

* Scammony is the inſpiſſated Juice of the Root of a Plant of the ſame Name, growing in ſeveral Parts of the *Levant*; but, as our Traveller intimates, the beſt Species of it is found about *Aleppo*. The Juice flows from Inciſions made in the Root, and is afterwards thicken'd by Fire. The Plant is much like Ivy, its Leaves in form of Hearts, its Flowers white, and it creeps on the Ground, or climbs Trees, Walls, &c. The good and genuine Scammony of *Aleppo* is grey, tender, friable, and reſinous; the Taſte bitter, and the Smell faintiſh and diſagreeable. The Scammony of *Smyrna*, and that of the *Eaſt-Indies*, are leſs valued; the firſt as being more heavy, hard, and black; the latter, though light and friable, as being in reality only a Compoſition of common Roſin with ſome other violent Purgatives. *Pomet* has ſuch an ill Opinion of both theſe Kinds, that he eſteems them rather Poiſons than Remedies. The true Scammony is one of the ſureſt Cathartics, but one of the moſt violent we have; and for that Reaſon is ſeldom uſed without correcting it by ſome Preparation with Sulphur, Quince, or the like; after which Correction it is call'd *Diagrydium*. Some give *Mechoacan* the Name of *American Scammony*.

a Sort

a Sort of *Convolvulus* or Bind-weed, with large hairy Leaves. It grows plentifully upon the Continent, in the Plains of *Myſia*, between the Mounts *Olympius* and *Sipylus*. Conſiderable Quantities of Scammony are exported from *Smyrna*; but that of *Syria*, which comes from *Aleppo*, is abundantly better, as Experience has ſufficiently taught us, notwithſtanding the Ancients ſeem to have been of a different Opinion. That of *Samos* pays no Cuſtom, but very little of it is brought from *Europe*.

THERE are ſome Iron-Mines in *Samos*, and indeed moſt of the Land looks of a ruſty Colour. Emery-Stones are common enough in ſeveral Parts of the Iſland; and ſo is Oker about *Vati*, which takes a fine Yellow, if put into the Fire; but by lying there long it acquires a browniſh Redneſs. Near *Carlovaſſi* is found an inſipid black Earth, which they uſe in dying Thread, and is therefore ſuppoſed to partake of Vitriol. The Country about *Bavonda* is full of a fine Bole or red Earth, very dry, and adhering to the Tongue when taſted; from which, by the Aſſiſtance of Linſeed Oil, Iron may be extracted. Perhaps the Earthen Ware, for which *Samos* was anciently famous, was made of this Bole: But tho' the *Samians*, according to *Aulus Gellius*, were the firſt Potters, none of them follow that Buſineſs at preſent, the Country being furniſh'd with all ſuch Wares from *Ancona*, except their Jarrs for Wine and Brandy, which come from *Scio*. We have mention made by *Dioſcorides* and *Pliny* of two Sorts of white Earth found in this Iſland, which were uſed medicinally by the Ancients; and alſo of the *Samian* Stone, which was uſeful in poliſhing Gold, and of great Service in many Diſtempers: But the preſent Inhabitants of *Samos* know nothing of theſe Matters, nor do they give themſelves any Trouble about ſuch Enquiries.

I HAVE already obſerved that *Samos* abounds with all manner of Proviſions neceſſary for the Support of its Inhabitants; and I may add, that the Iſland in general, ſome low marſhy Grounds excepted, enjoys a healthful Air, and the Natives live to a good old Age.

Age*. The Women here have no Regard to Neatneſs, which is ſo particularly agreeable in the Fair Sex, for they ſcarce ſhift above once a Month. Their Habit is a Veſt after the *Turkiſh* Mode, with a red Coif, and a white or yellow Taſſel hanging down their Backs; as alſo does their Hair, which is uſually parted into two Treſſes, at the Bottom whereof hang little Plates of Tin, or Silver of a coarſe Alloy, for they have hardly any other in the Country.

THE famous *Pythagoras* was a Native of *Samos*, and will be for ever an Honour to that Iſland, on account of the Rank he held among the ancient Philoſophers. After having travell'd into a great many Countries, and enrich'd his Mind with Variety of excellent Learning, he returned to the Place of his Nativity, but did not make a long Stay in it, on account of the tyrannical Government that *Polycrates* had eſtabliſh'd there; who however had the higheſt Regard for him, and ſhewed him all the Eſteem due to his extraordinary Merit. Indeed the Study of the Sciences, and particularly of Philoſophy, is ſcarce compatible with the leaſt Degree of Slavery: He therefore went into *Italy*, and reſided uſually at *Crotona*, *Metapontum*, *Heraclea*, or *Tarentum*. The whole Country ſoon felt very happy Effects from the Preſence of this excellent Philoſopher; an Inclination for Study, and a Love of Wiſdom, diffuſing themſelves almoſt univerſally. Multitudes flock'd from the neighbouring Cities to get a Sight of *Pythagoras*, to hear him, and to improve by his ſalutary Counſels. The ſeveral Princes of the Country took a Pleaſure in inviting him to their Courts, which they thought honour'd with his Preſence; and all were

* M. *Tournefort* tells us that he met with a *Greek* Monk in this Iſland who was a hundred and twenty Years old, and even then amuſed himſelf with cutting of Wood and looking after a Mill. This honeſt Caloyer, it ſeems, had never in the Courſe of his Life drank any other Liquor than Wine and Brandy: But leſt the Wine-bibbers ſhould draw unjuſt Concluſions from this Inſtance, M. *Tournefort* ſubjoins that of M. *Lupazzolo* the *Venetian* Conſul at *Smyrna*, (mention'd before in this Volume, *p.* 18.) who lived to the Age of a hundred and eighteen Years, and never drank any thing but Water.

delighted

delighted with his Converſation, and glad to learn from him the Art of Government.

HIS School ſoon became more famous than any that had ever been before him, and he had no leſs than five or ſix hundred Diſciples; but before they were admitted in that Quality, he obliged them to undergo a Probation for five Years, during which Time he enjoin'd them to keep the ſtricteſt Silence; to teach them Modeſty and Attention according to *Apuleius*; or, according to *Clemens Alexandrinus*, to abſtract their Minds from ſenſible Objects, and inure them to the pure Contemplation of the Deity. He taught the Unity of a ſupreme God, that he is a ſimple, incorruptible, and inviſible Being; and therefore only to be worſhipp'd with a pure Mind, with the ſimpleſt Rites, and thoſe of his own preſcribing. He made great Uſe of Arithmetick, or the Science of Numbers; and aſſerted, that Virtue, Health, Friendſhip, every thing that is good, even God himſelf, was nothing but *Harmony*. *Pythagoras* had travell'd much in the Eaſt, and undoubtedly borrowed from the *Perſian Magi* moſt of thoſe Principles of Philoſophy and Religion, by which he afterwards acquired ſo much Reputation and Reſpect; but his Doctrine of a *Metempſychoſis* or Tranſmigration of Souls he learnt from the *Egyptians*, by which indeed he taught the Immortality of the Soul, though at the ſame time he corrupted and debaſed the ancient Doctrine of the *Magi* concerning that important Article. He is ſaid to have excell'd in every Branch of Science: According to *Diogenes Laertius*, he learnt Divination and the interpreting of Dreams among the *Chaldeans* and *Hebrews*; in *Egypt* he learnt their whole Syſtem of ſymbolical Knowledge, and all their Theology: And *Porphyry* tells us that he acquired the mathematical Sciences in his Travels; Geometry from the *Egyptians*, the Doctrine of Numbers and Proportions from the *Phœnicians*, and Aſtronomy from the *Chaldeans*.

BEFORE *Pythagoras*'s Time, thoſe who excell'd in the ſpeculative and practical Sciences, and were diſtinguiſh'd by an exemplary Life, were call'd *Sages* or *Wiſe Men*; which indeed, according to the Style of the *Greeks*, ſignifies

nifies little more than what we now expreſs by *learned Men*; for *Sophiſt*, though honourable anciently, is now become a Term of Reproach. *Pythagoras* however, thinking the Title of *Wiſe Man* too aſſuming, as implying the actual Poſſeſſion of Wiſdom, and therefore not proper for an humble Enquirer after it, was the firſt who gave himſelf the modeſt Appellation of *Philoſopher*, or *Lover of Wiſdom*; a Name which has been ever ſince given to thoſe who apply themſelves to the Study of Natural Science and Morality. His Diſciples had the greateſt Reverence for every Word he utter'd, and if he did but barely affirm a Thing, they immediately believed it without any Examination: *He ſaid it* *, (meaning their Maſter *Pythagoras*) was with them a ſufficient Proof of the Truth of any Doctrine or Propoſition. It is not certainly known, whether *Pythagoras* ever publiſh'd any thing in Writing; but this is certain, that we have now nothing of his extant. The little Poem, call'd the *Golden Verſes* of *Pythagoras*, was compoſed by one of his Diſciples, which ſome affirm to be *Lyſis*, and others *Empedocles*.

OUT of *Pythagoras*'s School have proceeded a great Number of illuſtrious Perſons, who have done infinite Honour to their Maſter; as *Zaleucus*, *Charondas*, *Archytas*, and many more, whom it would be tedious to enumerate. From his School, in ſhort, the World was furniſh'd with wiſe Legiſlators, able Politicians, great Proficients in all the Sciences, Men capable of governing States, and being Miniſters of the greateſt Princes. A long time after the Death of *Pythagoras*, that Part of *Italy* which he had cultivated and improved by his Inſtructions, and which was then call'd *Græcia Magna*, was

* Αὐτὸς ἔφη, *Ipſe dixit*.— Hereupon M. *Rollin* obſerves, that the Diſciples of *Pythagoras* carried their Deference and Docility too far, in thus waving all Enquiry, and in ſacrificing implicitly their Reaſon and Underſtanding; a Sacrifice, ſays he, that ought to be made only to the Divine Authority, which is infinitely ſuperior to all our Reaſon and all our Knowledge; and which, conſequently, has a Right to preſcribe Laws to us, and dictate abſolute Obedience.

conſider'd

conſider'd as the Nurſery and Seat of learned Men, and maintain'd that glorious Character for ſeveral Ages. What an high Opinion the *Romans* entertain'd of this Philoſopher's Wiſdom appears from hence, that when the Oracle of *Delphos* had commanded them, during the War of the *Samnites*, to erect two Statues in the moſt conſpicuous Part of *Rome*, the one to the wiſeſt, and the other to the moſt valiant among the *Greeks*, they accordingly ſet up two in the *Comitium*, repreſenting *Pythagoras* and *Themiſtocles*. Authors are not agreed as to the Time of *Pythagoras*'s Birth and Death, but he flouriſh'd about the ſixtieth *Olympiad*, five hundred and forty Years before *Jeſus Chriſt*.

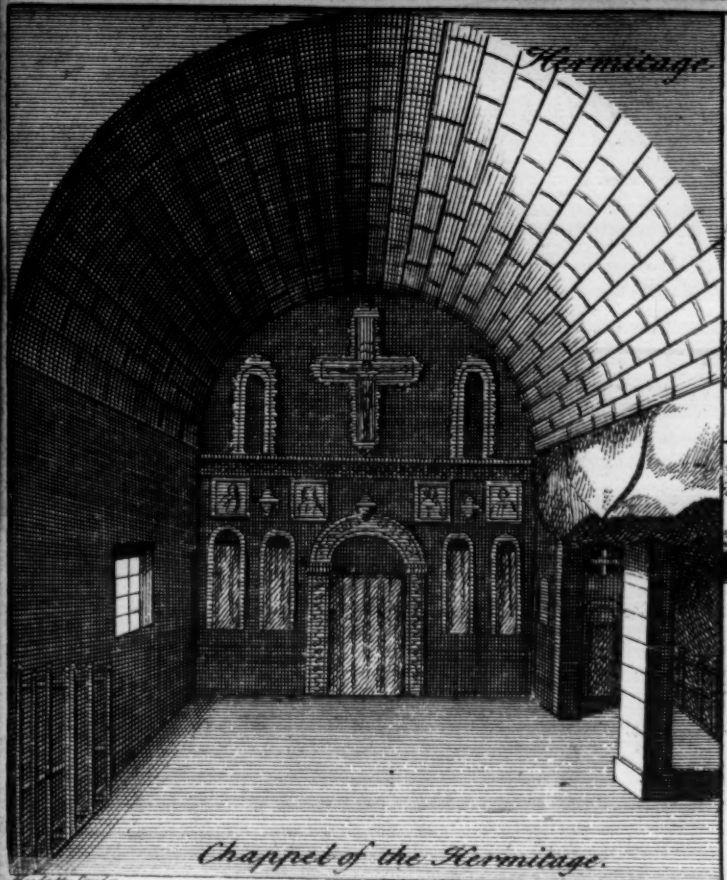
I HAVE nothing more to add concerning this great Philoſopher, but that we met with a Medal in the Iſland of *Samos*, on one Side whereof is the Head of *Trajan*, and on the Reverſe is *Pythagoras* ſitting before a Column that ſupports a Globe, towards which he ſeems to be pointing with his Right Hand. *Fulvius Urſinus* gives us a Medal with the ſame Head, but with this Difference on the Reverſe, that *Pythagoras* reſts his Left Hand on the Globe. The like Medals are ſeen with the Heads of *Caracalla* and *Etruſcilla*; and we alſo meet with one of *Commodus*, on the Reverſe of which is *Pythagoras* pointing with a Rod to a Star on the Celeſtial Globe, probably that of *Venus*, whereof, according to *Pliny*, he was the firſt Diſcoverer.

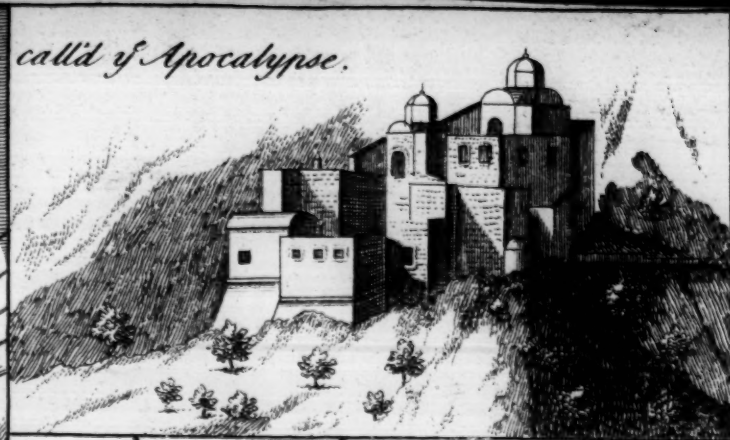
AFTER a ſhort Stay in *Samos*, our Curioſity determin'd us to viſit the little Iſland of *Patmos*, now call'd *Patino* or *Palmoſa*, which lies about forty Miles South-Weſt of *Samos*, ſo that we were not above twelve Hours in our Paſſage from one Iſland to another. Our Veſſel came to an Anchor in the Port *la Scala*, one of the fineſt in the *Archipelago*, and able to contain a pretty large Fleet. It is on the North Side of the Iſland, as are alſo the Ports of *Sapſila* and *Gricou*; on the Weſt is Port *Merica*, and on the South another call'd *Diacorti*; all of them good ones, but eſpecially thoſe towards the North. But though *Patmos* is conſiderable for its Harbours, they are of no great Service to the Inhabitants; for they have been

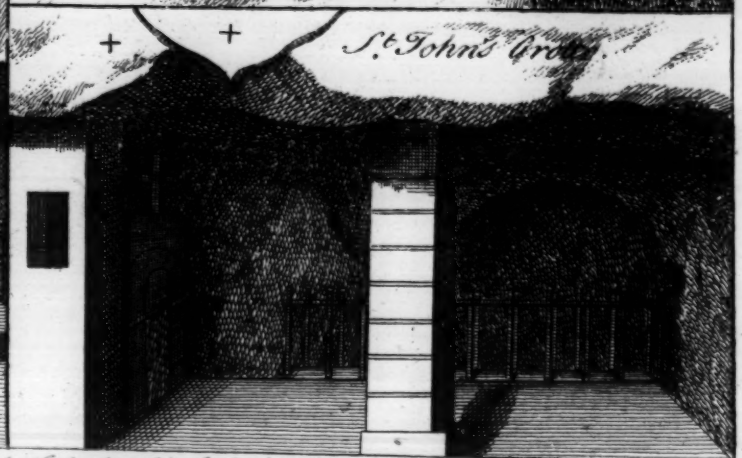
been ſo often infeſted with Pirates and Rovers, that the greateſt Part of the People have quitted the Shores, and ſettled amongſt the Mountains.

THE whole Iſland of *Patmos* is not above twenty Miles in Circumference, though *Pliny* makes it thirty; which indeed will be true enough, if all the Turnings and Windings of the Coaſt are included in the Computation. The Town belonging to the Port of *la Scala*, which is the chief if not the only one in the Country, ſtands upon a Hill near three Miles from the Harbour, and is much better built than thoſe in many of the Iſlands that carry on a larger Commerce. In the Middle of the Town is the Convent of St. *John*, a very ſtrong Building, which may be look'd upon as a Caſtle, conſiſting of ſeveral irregular Towers. There is a ſmall Chapel belonging to this Convent, painted very indifferently, after the Manner of the *Greeks*; wherein they ſhew the Body of one of their Saints named *Chriſtodulus*, that is, *Servant of Chriſt*; at whoſe Perſuaſion, ſay they, the Emperor *Alexis Comnenes* founded this Monaſtery. The Houſe has an annual Income of ſix thouſand Crowns, and the Church-Plate is very handſome; but what is moſt remarkable are two large Bells that hang over the Gate-way, nothing of that Kind being ſuffer'd by the *Turks* in moſt Parts of their Dominions. The Monks of *Patmos*, however, are allowed this Privilege, on account of a particular Veneration the *Turks* have for the Memory of St. *John*. There are about a hundred Caloyers belonging to this Monaſtery, but not more than fifty or ſixty generally reſident, the reſt of them being employ'd in looking after their Farms in the neighbouring Iſlands.

THE *Houſe of the Apocalypſe*, as it is call'd, is a poor Hermitage depending on the Convent of St. *John*, and is ſituate on the Side of the Mountain between the Convent and the Port of *la Scala*. The Way to it is cut in the Rock, and is very narrow and rugged: It leads to the Chapel, which is a pretty little Building in the *Gothic* Taſte, about ſeven Yards in Length, and four in Breadth. On the Right of this is what they call St. *John*'s Grotto, the Entrance whereof is ſeven Foot high, with a ſquare


Hermitage call'd y^e Apocalypse.
Chappel of the Hermitage.





Halett Sculp.

+ + The Chinks of the Rock thro' which y^e holy Ghost is said to have dictated to St John.

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a ſquare Pillar in the Middle. In that Part of the Rock that forms the Roof of the Grotto they ſhew a Fiſſure or Crack, through which, according to a Tradition they have, the Holy Ghoſt dictated the *Revelation* to St. *John*. They uſually make Strangers a Preſent of ſome Pieces of this Rock, pretending they have the Virtue of expelling evil Spirits, and curing various Diſtempers.

As to the Tradition of the *Greeks* concerning this Grotto, it is certain from St. *John*'s own Account, that he received his *Revelation* in the Iſle of *Patmos*, whither he was baniſhed in the Perſecution under *Domitian*, about the Year of *Chriſt* 95, after having been dipp'd in a Cauldron of boiling Oil at *Rome* by Order of that Emperor, and miraculouſly taken out unhurt. *Domitian* being kill'd not long after St. *John*'s Baniſhment, he regained his Liberty under the ſucceeding Emperor *Nerva*, and return'd to *Epheſus* in the Year 97, where he wrote his Goſpel. Authors indeed are not well agreed about the Time of St. *John*'s Continuance in the Iſle of *Patmos*, ſome making his Exile laſt but eighteen Months, according to the Computation I have choſen; though others, as *Irenæus*, fix it five Years; and the Author of the *Chronicon Paſchale* extends it to fifteen. This Evangeliſt is generally ſuppoſed to have led a ſingle Life, and is noted for his indefatigable Pains and Boldneſs in preaching the Goſpel; but whether he died a natural Death, or ſuffer'd Martyrdom, is uncertain.

THE *Apocalypſe*, of all the Books of the New Teſtament, is that about which the ancient Fathers and the Practice of the Church were the moſt and the longeſt divided; nor is it eaſy to determine when it was firſt univerſally received as canonical. St. *Jerom* relates, that the *Greek* Church doubted its Authenticknes even in his Days: *Baſil* and *Gregory Nazianzen* abſolutely reject it, and the Council of *Laodicea* never mention it in their Canon of the ſacred Writings*. By ſome it was attri-

* It may not be amiſs to obſerve here, that the *Alogians*, a Sect of ancient Hereticks, ſo call'd from their denying *Jeſus Chriſt* to be the *Logos* or eternal Word, are repreſented by Eccle-

buted

buted to the Hermit *Cerinthus*, and by others to another *John*, a Diſciple of the Evangeliſt. This *Dionyſius Alexandrinus* endeavours to make appear by ſhewing how different the Style of St. *John*'s Goſpel is from that of the *Revelation*, which laſt he cenſures as written in bad *Greek*, and even finds Soleciſms and Barbariſms in it in abundance; though he allows it to be an inſpired Writing, and to contain a myſtic Senſe, which he ſays he admires even where he does not underſtand. On the other hand, *Juſtin*, *Irenæus*, *Theophilus Antiochenus*, *Apollonius*, *Clemens Alexandrinus*, and *Tertullian*, make no Doubt of its being canonical. The third Council of *Carthage*, held in 397, placed it in the Canon of the New Teſtament, ſince which Time it has been acknowledged both by the Eaſtern and Weſtern Churches; though ſome orthodox Writers have rejected the *Apocalypſe* as a Book which countenanced the Reveries of *Cerinthus* touching the carnal Reign of *Chriſt* on Earth, or what is uſually call'd the *Millennium*.——But to return to *Patmos*.

THE Civil Affairs of the Iſland are managed by two Adminiſtrators annually choſen by the Inhabitants from

ſiaſtical Writers as great Declaimers againſt the *Apocalypſe*, many of the Flights whereof they turn'd into Ridicule, particularly the Viſions of the ſeven Trumpets, the four Angels bound on the River *Euphrates*, &c. ---- *Epiphanius* defends it againſt them, and takes notice, that the Book is not a mere Hiſtory, but a Prophecy; ſo that it is no Wonder the Author ſhould expreſs himſelf after the Manner of the Prophets, whoſe Style is uſually figurative. ---Of all their Objections againſt the Authority of this Book, that ſeems the beſt grounded which is drawn from thoſe Words in the ſecond Chapter, *Write to the Angel of the Church of Thyatira*; for, ſay they, there was not any Chriſtian Church in *Thyatira* at that Time. *Epiphanius*, who grants them this Point, is forced to have recourſe to the prophetic Spirit, as if St. *John* foreſaw the future Eſtabliſhment of Chriſtianity in that City. Some late Authors have made a good Amendment to *Epiphanius*'s Anſwer; ſuppoſing it probable, that in the Time of that Father the Catalogue of the Biſhops, with other Acts, which ſhew that there had been a Church eſtabliſhed there from the Time of the Apoſtles, might not be known. *Grotius* adds, that though there was not, indeed, any Church of Gentile Converts at *Thyatira* when St. *John* wrote, yet there was one of *Jews*; as there had been another at *Theſſalonica* before St. *Paul* preached in that Place.

among

among themſelves. Theſe collect the Capitation and Land-Tax, which both together amount to a thouſand Crowns, beſides ſome Preſents that muſt be made to the Captain-Baſhaw and his Officers when they come to receive the Money for the Grand Signior. There are neither *Turks* nor *Latins* in the Country, in which reſpect the poor *Greeks* are happy, whoſe Number is about two thouſand; but it is remarkable that much the greater Part of theſe are Females. To ſay the Truth, the Women here are naturally handſome, but diſfigure themſelves ſo intolerably with Paint that they are really frightful; by which, however, they endeavour to render themſelves more deſirable, and are particularly fond of Strangers, ſo that a Man may get a Wife in this Iſland without any manner of Difficulty.*

THE Biſhop of *Samos* is uſually reckon'd the Dioceſan of *Patmos*, but their Papas frequently receive Ordination from other Biſhops. As to the Number of Prieſts in the Iſland, it is uncertain; but we may ſuppoſe they are in proportion to the Chapels, of which they reckon above two hundred and fifty, and many of them are very pretty Buildings. There are ſcarce any Antiquities to be found in *Patmos*, nor any Ruins worthy of Obſervation. We ſaw indeed a few Fragments of Marble Columns at the Port of *Caſcala*, which ſeemed to be of a good Deſign, and are perhaps the moſt ancient in the *Archipelago*. They are probably the Remains of ſome Temple of the chief Town, which formerly ſtood thereabouts, and bore the Name of the Iſland. In the Porch of St. *John*'s Church there is an Inſcription, and another in the Nave, both which are ſo defaced by Time as to be quite illegible.

* M. *Tournefort* pleaſantly obſerves, that ever ſince a certain Merchant of *Marſeilles* married one of the Women of *Patmos* for her Beauty, they fancy there's not a Stranger comes thither but to make the like Purchaſe. They look'd upon us, ſays he, as very odd Fellows, and ſeem'd to be mightily ſurprized when they were told we only came to ſearch for Plants; for they imagined, on our Arrival, we ſhould carry into *France* a dozen Wives at leaſt.

THE

THE Iſle of *Patmos* is one of the barreneſt in all the *Archipelago*, full of Rocks and ſtony Mountains, and almoſt deſtitute of Trees and Herbage, the higheſt whereof is that of St. *Elijah*. In Summer moſt of the Springs are dried up, and I do not know that there is one River in the Iſland, ſo that they often ſuffer much by a Scarcity of Water. The Country does not produce much Wheat or Barley, nor is the Wine of their own Growth ſufficient for the Conſumption of the Inhabitants, ſo that they import ſome from *Santorini*; and as for Corn, they fetch it from the neighbouring Continent of *Natolia*, and even from the Coaſts of the *Black Sea*, not only for their own Uſe, but to vend again to Foreigners. They have Plenty of Rabbets, Partridges, Turtles, Quails, Pigeons, Snipes, ond other Game. As to Figs, they have no great Quantities, though they practiſe Caprification; for there are but few Fig-trees in the Iſland.

WE were glad to leave this barren Country as ſoon as poſſible, to which no other Motive had let us but a Deſire of ſeeing the Place of St. *John*'s Baniſhment; and accordingly we got on board a ſmall Veſſel that was going for a Lading of Corn to *Scalanova* on the Coaſt of *Natolia*, from whence we propoſed to return to *Smyrna* by the Way of *Epheſus*. Meeting with a little bad Weather, we were four Days in our Paſſage; one of which we ſpent in the *Port of the Galleys* in the little Streight of *Samos*, and arrived ſafe at *Scalanova* the firſt of *November*.

AS we made but a very ſhort Stay at this Place, all the Account I can give of it will be compriſed in a little Compaſs. The Port of *Scalanova* looks towards the Weſt, and on the South Side of it lies the City, which riſes gradually up the Brow of a Hill, affording a delightful Proſpect. Few Towns in *Turkey* make a handſomer Appearance, for the Houſes are well built and cover'd with Tiles, the Pavement of the Streets is good, and they are moſt of them ſtrait and ſpacious. None but *Turks* and a few *Jewiſh* Families live within the Walls, the *Greeks* and *Armenians* inhabiting the Suburbs only. There are about ſix thouſand *Turks* in the Place, half

half that Number of *Greeks*, and four or five hundred *Armenians*. The Trade of the Town is not very conſiderable, but conſiſts chiefly in Wines, Raiſins, Corn, and *Turkey* Leather. A great many old Marbles are to be ſeen in *Scalanova*, which was the *Neapolis* of the *Mileſians*; and it is remarkable that its modern Name agrees well with the ancient.

ON the third of *November* we ſet out for *Epheſus*, having hired a *Janizary* to attend us, not only as a Guide but a Guard alſo; the Road, as we were inform'd, being frequently infeſted with Robbers. The Country about *Scalanova* is full of Vineyards, between which we travell'd for two Miles, when we paſs'd through a Breach of a great Wall, which they tell us ſerv'd anciently as an Aqueduct to convey Water to *Epheſus*; but ſeeing no Appearance of Arches, we concluded it was built for ſome other Purpoſe. We continued our Journey along a Road full of Windings and Turnings, as our Guide led us, having the Sea on our Left Hand, and for the moſt part Mountains on our Right, till we came into the Plain of *Epheſus* near the Mouth of the River *Cayſter*. From hence the Road runs Eaſtward, and then again inclines to the North, where we croſs'd a Stream that falls into the *Cayſter*, proceeding from a Moraſs on our Right, beyond which are the Ruins of *Diana*'s Temple, and what they call St. *Paul*'s Priſon, whereof I ſhall ſpeak more particularly hereafter. Thus traverſing the Plain we enter'd *Epheſus* about Twelve o'Clock, having left *Scalanova* at Eight in the Morning.

IT is a melancholy thing to ſee *Epheſus*, formerly one of the moſt flouriſhing Cities of *Aſia*, that was ſo early favour'd with the Light of the Goſpel, whoſe Church was honour'd with an Epiſtle from St. *Paul*, and receiv'd ſuch ſalutary Advice from St *John* as we find in the *Revelation*, by our Lord's expreſs Command *; I ſay it is an

* Our Lord firſt commends the Church of *Epheſus: I know thy works, and thy labour, and thy patience---- and that for my name's ſake thou haſt labour'd, and haſt not fainted.* He then blames her becauſe ſhe had *left her firſt love*, adviſing her to *repent and do the firſt works*; adding this Threatning, *Or elſe I*

affecting

affecting Conſideration, that this once illuſtrious City is now reduced to a miſerable Village, ſcarce conſiderable for any thing but the Ruins that are ſpread around it, which ſufficiently teſtify its ancient Splendor and Magnificence. The Village at preſent conſiſts of forty or fifty Houſes inhabited by *Turks* and *Greeks*, and a Caſtle in the Poſſeſſion of the *Turks*, which ſtands upon a little Hill ſtretching from North to South, and commands the whole Plain of *Epheſus*.

THIS Plain, at the Eaſt End of which the preſent Town of *Epheſus* is ſituated, is four or five Miles in Length, and two in Breadth. It is encompaſs'd on all Sides with high rocky Mountains, except towards the Sea, which waſhes it on the Weſt; ſo that its Shape is ſomewhat like that of an ancient *Circus* or *Stadium*. The River *Cayſter* * runs through the Middle of the Plain, leaving the Town and all the ancient Ruins to the South-Eaſt, and falls into the Sea near a Weſtern Promontory running out from the Southern Range of Mountains. The various Windings of this River have made ſome conclude it to be the *Meander*, who had never ſeen the true one in *Caria*; but that it is the *Cayſter*, is evident from all ancient Teſtimony, and confirm'd by ſeveral Medals of *Commodus*, *Septimius Severus*, *Valerian*, and *Gallienus*. On the Reverſe of one that I have ſeen, the River is repreſented by a Figure in a ſedent Poſture, holding a Reed in one Hand, a *Cornucopia* in the other, and leaning on an Urn pouring out Water.

THOUGH the Plain of *Epheſus* is delightful, yet the ſituation of *Smyrna* has ſomething in it much more noble;

will come and remove thy candleſtick out of its place, except thou repent: Which ſeems to be compleatly fulfill'd in the Deſtruction of that glorious Church and City. *Rev.* ii. 6.

* According to the Ancients, this River abounded with Swans; whence *Ovid*,

Fluminea volucres medio caluere Cayſtro. Met. II. 253.

And in another Place,

——— *Non illo plura Cayſtros*
Carmina cycnorum labentibus audit in undis. Met. V. 386.

the

the Hill, which is at the Bottom of the Gulph, ſeeming deſign'd, like an Amphitheatre, to ſhew a fine City to the beſt Advantage; whereas *Epheſus*, were it in its flouriſhing State, would loſe much of its Beauty and Grandeur by being buried in a Hollow. As to its Port, on account of which ſo many Medals have been ſtruck, it was never comparable to that of *Smyrna*, though it was much better formerly, when the Veſſels ran up into the very River; but the Mouth of the *Cayſter* being now choak'd with Sand, there is nothing at preſent but an open dangerous Road for Shipping, which is little frequented. As we go to the Port, we ſee a great many Ruins and old Marbles on the Banks of the River; where undoubtedly ſtood that Part of *Epheſus* which was built by *Lyſimachus*, and the Arſenals mention'd by *Strabo*.

THE Caſtle or Citadel, which, as I have ſaid, is inhabited and guarded by *Turks*, ſeems to be of no older Date than the Times of the later *Greek* Emperors, ſeveral curious Fragments of antique Marble being careleſsly intermix'd in the Walls amongſt other leſs valuable Materials. But at a little Diſtance from hence towards the South, we ſee the Remains of another Citadel, of greater Antiquity, the Works whereof were cover'd with the fineſt Marble. A Gate of this is ſtill ſtanding, commonly call'd the *Gate of the Perſecution*, which is remarkable for three Bas-Reliefs of admirable Workmanſhip, as plainly appears, notwithſtanding they are much injur'd and defac'd. That on the Left has been the fineſt of all, but is moſt abuſed: It is about five Feet long, and half as high; and repreſents a Bacchanal of Children playing and rolling amongſt Vine-Branches. The middle one is a Foot higher than the other, and twice as long, but has alſo ſuffer'd conſiderable Injury. We counted fourteen or fifteen Figures on it, ſome Men, ſome Women; ſeveral of the Men quite naked, and others in *Roman* Habits. One Man lies naked on the Ground, near the Figure of a Horſe; and another Man has hold of his left Leg, endeavouring to drag him along; whence ſome have conjectur'd it was deſign'd to repreſent *Hector* drawn behind the Chariot of *Achilles*; but

but as no Chariot is to be ſeen, there is no Foundation for ſuch a Suppoſition. Others, with as little Probability, have imagin'd it related to the Perſecution of the primitive Chriſtians under the *Roman* Emperors; and from hence the Gate has obtain'd its Name. But though it is entirely uncertain what this Sculpture repreſented, thoſe who ſuppoſe it deſign'd for ſome *Roman* Triumph ſeem to have the greateſt Reaſon for their Conjecture. As to the third Bas-Relief, on the Right Hand, it is almoſt as high as that in the Middle, but not above four Feet in Length: It contains ſeven or eight Figures, Men and Women, but what the Whole repreſents I leave to thoſe who are better ſkill'd in Antiquity.

TOWARDS the Weſt, at the Foot of the Hill on which the Caſtle is built, ſtands the Church of St. *John* the Evangeliſt*, now converted into a *Mahometan* Moſque. The Outſide of this Edifice has nothing to recommend it; but in the Inſide we find the Roof, which is a double one, ſupported in the Middle by three Columns of Granite, admirably well poliſh'd, one whereof is thirteen Feet in Circumference, with a white Marble Capital of the Compoſite Order. The two others are not much leſs than this, but their Capitals are not half ſo beautiful, being in the Faſhion of the modern *Greeks*. Their Pedeſtals are not ſeen, ſo that probably they ſtand deep in the Ground. On each Roof of the Church is a little ill-proportion'd Cupola, and at one End of it the *Turks* have now erected a Minaret. It has a Court or Area on the North Side of it, round which there was anciently a Cloyſter, as is conjectur'd from ſome broken Columns yet remaining.

GOING Eaſtward from the *Gate of the Perſecution*, we come to a ruin'd Aqueduct, which was the Work of the *Greek* Emperors, and ſerv'd to convey Water to the

* From this Evangeliſt, M. *Tournefort* informs us, *Epheſus* has taken its modern Name of *Aiaſalouc*, by which it is known both to the *Greeks* and *Turks*. The *Greeks*, it ſeems, give St. *John* the Title of *Aios Scologos*, inſtead of *Agios Theologos*, the *Holy Divine*, pronouncing the *Theta* like a *Sigma*; and from *Aios Scologos* they have made *Aiaſalouc*.

Caſtle

Caſtle as well as the City, from a Spring mention'd by *Pauſanias*. The Arches are ſupported by ſquare Pillars, which conſiſt of fine Pieces of Marble; and there are Inſcriptions on them, which ſpeak of the firſt *Cæſars*. The *Greeks* live near this Aqueduct, and the *Turks* in the more Southern Part of the Village. Very few of the Inſcriptions are legible, and others are ſo high that we could make nothing of them; nor could the *Greeks* lend us any ſuch thing as a Ladder. From hence the ancient City extended itſelf principally to the South; but *Epheſus* has been ſo often demoliſh'd, that ſuch Matters are not eaſily determin'd.

WE ſet apart a Day to take a View of the Ruins that lie Weſt and South-Weſt of the preſent Town. About half a Mile Southwards is a rocky Hill, in which is a Cave about three Yards Diameter, incruſted at top with Congelations, that make it a very pretty Grotto; and at a little Diſtance is a ſemicircular Cavity, almoſt in form of a Theatre. Not far from hence we come to ſome ruinous Arches, where they tell you was the Cave or Grotto of the *Seven Sleepers*, who hiding themſelves there in the Perſecution under the Emperor *Diocleſian*, fell aſleep, and did not awake till about two hundred Years afterwards. If we believe the Story, we may ſuppoſe they were extremely ſurpriz'd when they found how the Face of the City was chang'd, their Friends and Acquaintance all dead, the Money they had about them not current, and all People become Chriſtians.

KEEPING Weſtward under the ſame Hill, we paſs'd by ſeveral vaſt Heaps of Ruins, one of which is known to be a *Circus* or *Stadium* from its Figure and Length, and ſeems to have had a kind of Theatre at the End of it, ſeparated from the two parallel Walls; and a little to the North are the Remains of an Amphitheatre, as the Poſition of them leave no Room to queſtion. Here it was, in all Probability, that the Rabble of the City aſſembled at the Inſtigation of *Demetrius* the Silver-Smith, who thought his Craft was in Danger by St. *Paul*'s preaching againſt the Idolatry of the *Epheſians*, who worſhipp'd the Image of *Diana*, which they believ'd fell down from

Jupiter; for it is ſaid that *the whole City was fill'd with Confuſion, and having caught* Gaius *and* Ariſtarchus, *Men of* Macedonia, Paul's *Companions in Travel, they ruſhed with one accord into the Theatre.**

SOUTH-WEST of the *Circus* is a large Arch or Gate, with Part of a Wall ſtanding on each Side of it, all of excellent Marble; which is ſuppoſed to be the Front of a Chriſtian Church built out of the Ruins of ſome more ancient Edifice, ſeveral of the Stones having Pieces of Inſcriptions on them quite unintelligible, though ſome are accidentally preſerv'd entire. The Mould of the Arch is good, but not proportion'd to the Shafts that ſupport it, for it makes more than a Semicircle.

THE next thing we come to, ſtill keeping to the South-Weſt, are the Ruins of the celebrated Temple of *Diana*, eſteem'd one of the Wonders of the World. This ſtately Edifice was ſituated at the Foot of a Mountain, and near the Edge of a Moraſs, which I took notice of before, in our Way from *Scalanova* to *Epheſus*. In the Opinion of *Pliny*, they choſe this marſhy Ground to build on, as leſs expoſed to Earthquakes; but this Choice was attended with a prodigious Expence, for they were obliged to make vaſt Drains to carry off the Water that fell down from the Mountains, and throw it into the Moraſs and the River *Cayſter*. Theſe Drains or Vaults have by ſome Travellers been taken for a Labyrinth†, but there is not the leaſt Reaſon to think they were deſign'd for ſuch a Purpoſe; it plainly appears by looking into them, that they were intended for nothing elſe than to carry off the Water; or at leaſt it was neceſſary, in ſuch a wet and mooriſh Place, to have a Foundation of that Nature for ſo vaſt a

* See the whole Account of this Affair in *Acts* xix. from Verſe 24. to the End of the Chapter.

† The Foundations of this Temple may worthily be eſteem'd a Labyrinth, according to Sir *George Wheler*, but he does not ſay they were deſign'd for one. They went down amongſt them, he tells us, by a long Packthread tied at the Hole where they firſt enter'd; though with all the Light their Candles gave, they made no great Diſcoveries, but being wearied with the thick Vapours of the Place, they return'd to the freſh Air.

Pile

Pile of Building. *Philo Byzantinus* takes Notice of this Contrivance, and tells us they were forc'd to make deep Paſſages, wherein they uſed ſuch a Quantity of Stone, that they almoſt emptied all the Quarries of the Country. For the Foundations of theſe arch'd Drains, which were to bear ſo weighty a Structure, we are inform'd by *Pliny* that they laid Beds of Charcoal well ramm'd, and over them other Beds of Wool.

THIS ſurprizing Temple, built at the Expence of the moſt powerful Cities of *Aſia Minor*, was four hundred and twenty-five Feet in Length, and two hundred and twenty in Breadth. It was ſupported by a hundred and twenty-ſeven Columns, at the Charge of the ſame Number of Kings; which will not appear impoſſible, if we conſider that in ancient Times almoſt every great City had its particular King or Sovereign. Each of theſe Columns was ſixty Feet high; and thirty-ſix of them were cover'd with Bas-Reliefs, one of which was done by the famous *Scopas*, and the reſt by the moſt excellent Artiſts of thoſe Times, who endeavour'd to out-do one another on this Occaſion. The reſt of the Temple was undoubtedly equal to the Columns in Magnificence; but little of Certainty can be learnt from its preſent Ruins, which have nothing extraordinary except their Thickneſs, the moſt part being of Brick cover'd with Marble, all pierced with Holes for the Cramps of thoſe Plates of Braſs with which it is thought to have been adorn'd. But few Fragments of Pillars are now to be ſeen, for the fineſt Stones among the Ruins of *Epheſus* have been carried to *Conſtantinople*.

THE very Day that *Alexander* the Great came into the World, the famous Temple of *Diana* at *Epheſus* was burnt by *Heroſtratus**; who being put to the Torture, in order to force him to confeſs his Motive for committing ſo

* *Cicero* mentions a Saying of *Timæus* on this Occaſion, which he reckons a very ſmart one, *viz. That it was no wonder the Temple was burnt, becauſe* Diana *was at that Time employ'd at the Delivery of* Olympias, *to facilitate the Birth of* Alexander. His Words are: *Concinnè, ut multa, Timæus; qui, cum in hiſtoria dixiſſet, qua nocte natus Alexander eſſet, eadem Dianæ Epheſiæ templum deflagra-*

infamous an Action, declar'd that he did it with a View of making himſelf known to Poſterity, and to immortalize his Name by deſtroying ſo noble a Structure. The States of *Aſia* endeavour'd to prevent the Succeſs of his Views, by publiſhing a Decree prohibiting the mention of his Name: But their Prohibition was far from having the intended Effect, for almoſt all the Hiſtorians of that Age have taken notice of ſo monſtrous an Extravagance, and at the ſame Time have recorded the Name of the Criminal.

WHEN *Alexander* afterwards came to *Epheſus*, he propoſed to the *Epheſians* to be at the whole Expence of rebuilding the Temple, provided they would put his Name upon the Front of it: But they anſwer'd with a great deal of Politeneſs, or rather impious Flattery, *That it was not fit for one Deity to build Temples to another.* In order to carry on the Work, which was in Forwardneſs when *Alexander* made this Propoſal, the *Epheſians* not only ſold the Pillars of the former Temple, but all the Ladies of the City turn'd their Jewels into Money; and by this means they raiſed an Edifice much finer than that which had been deſtroy'd. No doubt but ſeveral ſkilful Architects were employ'd about this Building: One of them was *Cheremocrates*, who would have cut Mount *Athos* into a Statue of *Alexander*; but *Dinocrates* is ſaid to have had the Superintendence of the Work, who was afterwards employ'd by that Prince to build the City of *Alexandria* in *Egypt*. *Cherſiphron* is mention'd by *Pliny* as the Architect of *Diana*'s Temple, and *Strabo* grants that he was the firſt, but ſays the Building was afterwards enlarged by another. The moſt famous Sculptors of *Greece* exerted their Skill in adorning this Temple, and the Altar was almoſt wholly the Work of *Praxiteles:* And we may

viſſe, adjunxit, Minimè id eſſ- mirandum, quòd Diana, cum in partu Olympiadis adeſſe voluiſſet, abfuiſſet domo De Nat. Deor. Lib. II.----*Plutarch* aſcribes this Joke to *Hegeſias* of *Magneſia*, but is far from approving of it, as *Cicero* does; for he ſays, the Reflection is ſo very cold, that it might have extinguiſh'd the Fire; though this Reflection of *Plutarch*, as M. *Rollin* obſerves, ſeems to be ſtill colder.

rea-

reaſonably conclude that *Apelles* and *Parrhaſius*, the two moſt celebrated Painters of Antiquity, who were both of *Epheſus*, likewiſe enrich'd it with their excellent Performances.

IN the Time of *Herodotus* the City of *Epheſus* was at a Diſtance from the Temple of *Diana*; but this Hiſtorian makes no mention of the Statue of Gold that was ſet up there, according to *Xenophon*. *Syncellus*, who ſays this Temple was burnt, probably ſpeaks of ſome Damage it receiv'd by Fire, but ſuch as might be repair'd without rebuilding the whole Fabrick; ſo that the Temple which *Pliny* deſcribes might be the ſame that *Strabo* ſaw in the Time of *Auguſtus*. But I muſt acknowledge there ſeems to me to be ſome Confuſion in the Accounts which Authors give us of theſe different Temples; ſo that I barely relate what I find concerning them in Hiſtory, leaving the whole to be reconcil'd by the Judgment of the Reader.

THE Temple of *Diana* had a Privilege of *Aſylum*,* which reach'd to the Diſtance of a hundred and twenty-

* An Aſylum is a Sanctuary or a Place of Refuge, where a Criminal who ſhelters himſelf is deem'd inviolable, and not to be touch'd by any Officer of Juſtice. The Temples, Altars, Statues, and Tombs of Heroes, were anciently the ordinary Retreat of thoſe who found themſelves aggrieved by the Rigour of the Laws, or oppreſſed by the Violence of Tyrants. The *Iſraelites* had their Cities of Refuge, which were of God's own Appointment, where the Guilty, who had not committed any deliberate Crime, found Safety and Protection. The Heathens allow'd of Refuge and Impunity even to the vileſt Offenders, either out of Superſtition, or for the ſake of peopling their Cities; and it was by this means that *Thebes*, *Athens*, and *Rome* were firſt ſtock'd with Inhabitants. Among the Chriſtians, the Emperor *Theodoſius* and *Honorius* having granted Immunities of this Kind to Churches, the Biſhops and Monks laid hold of a certain Tract or Territory, without which they fix'd the Bounds of the ſecular Juriſdiction; and ſo well did they manage their Privileges, that Convents, in a little time, became next a-kin to Fortreſſes, where the moſt notorious Villains were in Safety, and braved the Power of the Magiſtrate. At laſt theſe Privileges were extended, not only to Churches and Churchyards, but even to the Biſhops Houſes, whence the Criminal could not be removed without a legal Aſſurance of Life, and an entire Remiſſion of the Crime. In time, however, theſe *Aſyla*,

five Feet round about it. *Mithridates* enlarged it to a Bow-Shot, and *M. Antony* doubled the Diſtance, taking in Part of the City; but *Tiberius*, to prevent the Abuſes committed on account of this Sort of Privileges, aboliſh'd them at *Epheſus*. The Aſylum is not expreſs'd upon the Medals of this City, till after the Emperor *Philip* the Elder had been there, and then only upon that of *Otacilla*; on the Reverſe of which *Diana* of *Epheſus* is repreſented with her Attributes, the Sun on one Side, and the Moon on the other. We have alſo a Medal of *Philip* the Younger, with the ſame Reverſe, but a different Legend. On one of *Etruſcilla* we find *Diana* repreſented with her Attributes and Stags, and the Legend the ſame with that upon the Medal of *Otacilla*. There are a very few Cities of which ſo many ancient Medals are ſtill remaining, as there are of *Epheſus*, on ſome of which it is ſtiled the firſt or chief City of *Aſia*; and on moſt of them *Diana* is repreſented, either with many Breaſts, as *Minutius Felix* obſerves this *Epheſian* Goddeſs was, or as a Huntreſs, and ſet off with her Attributes. Many Medals are likewiſe to be found, on the Reverſe whereof the Temple of *Diana* is repreſented with a Frontiſpiece ſometimes of two Columns, ſometimes of four, ſix, and eight, with the Heads of the Emperors *Domitian*, *Adrian*, *Antoninus Pius*, *M. Aurelius*, *Septimius Severus*, *Caracalla*, *Heliogabalus*, *Alexander Severus*, and *Maximinus*.

ABOUT the Ruins of this Temple are ſtill to be ſeen the Remains of ſeveral Houſes built of Brick, wherein ſome have conjectur'd that the Prieſts of *Diana* reſided, who had the Care of the Virgin-Prieſteſſes, but not till they had been made Eunuchs. Not far from theſe Ruins is the Moraſs before ſpoken of, full of Reeds and Ruſhes, which ſome have taken for the Lake *Seleuſinia* mention'd by *Strabo*; but others place that Lake on the oppoſite Side of the *Cayſter*, where there is a ſmall

or Sanctuaries, were ſtripp'd of many of their Immunities, in regard they ſerved to countenance all manner of Wickedneſs, and to make Guilt more bold-faced and daring: In *England*, particularly, they were entirely aboliſh'd.

ſtanding

ſtanding Water, which to us appear'd muddy as we view'd it at a Diſtance.

THE laſt thing we took notice of hereabouts is a Building of white Marble call'd St. *Paul*'s Priſon, which ſtands on a Hill half a Mile Weſtward of *Diana*'s Temple. The Structure, I confeſs, is ſtrong enough to deſerve the Name, conſiſting of thick Walls, which are not much decay'd, though they have the Appearance of Antiquity. It is divided into four Rooms, and has only one Entrance. But from the Convenience of the Situation, I rather judge it to have been a Watch-Tower than a Priſon; for it affords us a fine Proſpect of the Sea Weſtward, of the Town Eaſtward, of the Windings of the River *Cayſter*, and, in a Word, of the whole Plain, and the ſeveral ancient Ruins I have been deſcribing.

BEFORE we leave *Epheſus*, let us juſt look back into Hiſtory, and ſingle out ſome of the moſt remarkable Events that have Relation to that City, from the Time of its happy and flouriſhing Condition, to its preſent State of Deſolation and Obſcurity. To ſearch after the Names of the Founders of *Epheſus* would be a laborious and fruitleſs Enquiry; for it is of no great Conſequence to know whether it was built by the *Amazons*, or *Androclus*, or one of the Sons of *Codrus* King of *Athens*. We find the City made ſome Figure during the Wars between the *Athenians* and *Lacedæmonians*, and was generally ſo politick and careful of her own Intereſt as to keep a good Underſtanding with the ſtrongeſt Side. *Alexander* the Great, after the Battle of the *Granicus*, came to *Epheſus*, and there eſtabliſh'd a Democracy; the Place was taken by *Lyſimachus*, one of his Succeſſors; and *Antigonus* in his turn got Poſſeſſion of it, and there ſeiz'd the Treaſures of *Polyſperchon*.

HISTORY tells us that *Hannibal* had an Interview with *Antiochus* at *Epheſus*, to concert Meaſures againſt the *Romans*. The Proconſul *Manlius* ſpent the Winter there after he had defeated the *Galatians*. A terrible Maſſacre was made of the *Romans* in this City, by the Order of *Mithridates*. *Pompey* and *Cicero*, the laſt of whom made no

Step in *Greece* without finding new Subjects of Admiration, did not fail to visit so renowned a City as *Ephesus*. But *Scipio*, the Father-in-Law of *Pompey*, did not shew any great Respect for this Place, for he seized the Treasures of *Diana*'s Temple. St. *Paul*'s preaching at *Ephesus* is well known to Christians; and it is thought that St. *John*, after our Saviour's Death, chose this City for his Residence: It is certain, he retir'd thither when he was releas'd from his Banishment, and there wrote his Gospel, as has been already observ'd; and in this City St. *Timothy*, the first Pastor of the *Ephesian* Church, is said to have suffer'd Martyrdom. *Augustus* honour'd *Ephesus* with a Visit, and the Inhabitants erected Temples to *Julius Cæsar* and to the City of *Rome*. *Tiberius* rebuilt great Part of it: On the other hand, the *Persians* plunder'd it in the third Century, and not long afterwards it suffer'd in the same Manner from the *Scythians*. In all Probability the celebrated Temple of *Diana* was finally destroy'd under *Constantine*, in consequence of an Edict of that Emperor, whereby he commanded that all Heathen Temples should be demolish'd.

THIS City was too considerable to be overlook'd, and consequently was exposed to the Ravages of the *Mahometans* as well as its Neighbours. *Anna Comnena* relates, that the Infidels having made themselves Masters of *Ephesus* in the Reign of her Father *Alexis*, he sent thither *John Ducas* his Father-in-Law with a Body of Troops, who defeated the *Mahometans* in the *Ephesian* Plain below the Citadel, taking two thousand of them Prisoners. As this Battle was near the ancient Citadel, of which it is probable that *Comnena* speaks, it is evident that a fine Part of the City must have been destroy'd. In the Beginning of the thirteenth Century *Theodorus Lascaris* made himself Master of *Ephesus*. The *Mahometans* return'd thither again in the Reign of *Andronicus Paleologus*, who came to the Throne in the Year 1283. *Mantachias*, one of their Princes, conquer'd all *Caria*; and was succeeded by *Homur*, Son of *Atin*, Prince of *Smyrna*.

AFTER the Battle of *Angora*, the victorious *Tamerlane* commanded all the little Princes of *Asia Minor* to come and

and join him at *Epheſus*, and ſpent a whole Month in plundering the City and the neighbouring Country; carrying away, according to *Ducas*, not only the Gold, Silver, and Jewels, but even the very Cloaths of the Inhabitants. Soon after the Departure of the Conqueror, *Cineites*, a great *Turkiſh* Captain, Son of *Caraſupaſi*, who had been Governor of *Smyrna* under *Bajazet*, declar'd War againſt the Children of *Atin*, who had ſettled at *Epheſus*. He immediately ravaged the Country at the Head of five hundred Men; and afterwards, with a larger Number of Troops, attack'd and took the Citadel. But ſome time after, another *Homur*, Brother of the former, (who was then dead) enter'd into a League with *Mantachias* Prince of *Caria*, who aſſiſted him with an Army of ſix thouſand Men, with which they march'd to beſiege *Epheſus*. *Caraſupaſi*, the Father of *Cineites*, commanded in the City, having a Garriſon of three thouſand Men; and his Son *Cineites* was then at *Smyrna*. The *Epheſians* made a vigorous Defence; notwithſtanding which, the Beſiegers found means to ſet fire to the City, and in two Days time the greateſt part of it was reduced to Aſhes. *Caraſupaſi* retir'd to the Citadel, and held out bravely for a conſiderable Time; but his Son being not able to ſend him any Succours, he at length ſurrender'd to *Mantachias*, who reſtor'd *Epheſus* and its Territory to *Homur*, and impriſon'd *Caraſupaſi* and his principal Officers in the Caſtle of *Mamalus*, on the Borders of *Caria*. Hereupon *Cineites* goes on board a Galley, and ſails to *Mamalus*; and having given his Father notice of his Arrival, he and his Fellow-Priſoners plied the Guards with Liquor till they made them drunk, and then taking the Advantage of their Inſenſibility, they let themſelves down the Walls of the Caſtle by Ropes, and eſcap'd to *Smyrna*. Having a little recover'd themſelves, at the Beginning of the Winter they undertook the Siege of *Epheſus*, when *Homur*, in his Turn, was forced to retire into the Citadel, the City being abandon'd to the Soldiers, who committed all manner of Outrages without Reſtraint. In the midſt of theſe Calamities, however, Peace was made between the contending Parties, and *Cineites* gave *Homur* his

Daughter in Marriage. *Epheſus* afterwards fell into the Hands of *Mahomet* the Firſt, who having overcome not only all his Brothers, but all the *Mahometan* Princes who oppoſed and embarraſs'd him, remain'd at laſt in peaceable Poſſeſſion of the Empire: And from that Time the *Turks* have continued Maſters of *Epheſus*; but the Place is now inconſiderable, its Trade having been removed to *Smyrna* and *Scalanova*.

ON the 10th of *November* we ſet out from *Epheſus* for *Smyrna*, attended by the ſame *Janizary* who had conducted us from *Scalanova*, who was well acquainted with the ſeveral Roads, and on whom we thought our Safety in a great meaſure depended. About a Mile and a half from the Caſtle of *Epheſus* we paſs'd the River *Cayſter* over a handſome Bridge, built chiefly with antique Marbles, under which the Stream runs very ſwiftly, and turns ſome Mills at a little Diſtance. As we travell'd along the Valley, we had ſteep frightful Mountains on our Left; but after riding a few Miles they had a more agreeable Aſpect, being cover'd with Woods of fine Olive-Trees, which grow without any Culture, and yet bear excellent Fruit, much more than the People of the Country are able to gather. The Road from hence over the Mountains, which is the neareſt, is moſt infeſted with Robbers; upon which Account our *Janizary* adviſed us to keep to the Eaſtward along the Plain, where we could not ſo eaſily be ſurprized by thoſe unwelcome Viſiters. After travelling five or ſix Hours, ſometimes through Woods, and ſometimes in an open Country, with a Range of Mountains ſtill on our Left, we came to a large *Turkiſh* Burying-Ground, where abundance of broken Pillars and other Marbles are ſet up for Graveſtones; and at ſome Diſtance we diſcover'd ſeveral Pieces of old Walls and other Ruins, from whence it is evident that a large City has ſtood here formerly; but we could not find any Inſcription to aſcertain its Name, nor get any Information on that Head from the ignorant Natives hereabouts. On the Brow of the adjacent Mountain is a little Village call'd *Cabagia*, conſiſting of twenty or thirty Houſes, the Inhabitants whereof have a Tradition among

among them, that there was once a City in that Neighbourhood; which is all they know of the Matter. Some have conjectured that it was the ancient *Metropolis*, but others think that City ſtood ſomewhat nearer *Smyrna*, where there is a Village call'd *Tourbali*, which perhaps is a Corruption of the Name *Metropolis*.

KEEPING ſtill under the Mountain, we ſometimes travell'd on an ancient Military Way, as appears from the Pavement in ſeveral Places; and having paſs'd through two or three Woods, wherein we obſerved many Turpentine-Trees as large as Aſhes or Oaks in *England*, we came in the Evening to the Ruins of an Aqueduct, which runs from the Foot of the Mountain a Mile or two along the Plain to the above-mentioned Village of *Tourbali*. In this poor Place we lay all Night, meeting with mean Accommodation, but however as good as could be expected; and the *Turks* treated us with Civility on account of our *Janizary*, as we imagined; for otherwiſe, we underſtood, they are not very complaiſant to Strangers. When we came to look round the Village in the Morning, we found it full of old Marbles, and even in our Caravanſera we ſaw ſome Columns of a whitiſh Granite; but I do not remember that we met with one Inſcription.

WE left this Place about Ten in the Morning, having ſix Hours Journey from thence to *Smyrna*; and in a ſhort Time we croſs'd ſeveral little Streams, and one that may deſerve to be call'd a River, but I neither know their ancient nor modern Names. Hereabouts we began to wind towards the Left, and at laſt came into the direct Road beyond the Mountains at a Town call'd *Jemouraſi*; having thus, by the Prudence of our Guide, avoided a great deal of Fatigue and Danger. At this Place we took ſome Refreſhment, but did not ſtay long enough to make any particular Obſervations: It ſeem'd, however, to be as pretty a Village as we had ſeen in theſe Parts, the little Moſques and Sepulchres ſurrounded with Cypreſs-Trees making it look very delightful. From hence we continued our Journey over a large Plain, for the moſt part uncultivated, and in many Places cover'd with Shrubs, and here and there ſome Pine-Trees intermix'd.

mix'd. As we drew near *Smyrna*, the Military Way above-mention'd appeared very plainly, being paved with large ſquare Stones, and ſtill remaining entire for a conſiderable Length. Juſt before we enter'd the City our Road led us over a Hill, from whence we had a fine View of the Plain we had croſs'd; and deſcending into the Valley we paſs'd a ſmall Stream that runs behind the Caſtle, and arriv'd in good Health at our former Lodgings in *Franks-Street* about Five in the Evening, where we met with a hearty Welcome from our generous Friends and Acquaintance.

IN our Way between *Epheſus* and *Smyrna* we took a *Tree-Frog*, which the *Greeks* call *Spordaca*; and bringing it alive to our Apartment, we kept it ſeveral Days upon a Branch of Lentiſk, during which Time it afforded us an agreeable Amuſement; and the Animal, in my Opinion, is ſuch a Curioſity in Nature, that it deſerves a particular Deſcription. Its Size and Shape is like that of other Frogs, but it is of a deep green Colour; and when it lies cloſe to the Ground, it reſembles one Half of a large Walnut with the convex Part uppermoſt; for its Feet are then ſo doubled underneath it, that they are not to be diſcerned. But whereas the common Frogs love to be always among the Graſs or in the Water, theſe delight to climb Shrubs, Buſhes, and Trees, and to ſit chirping on the Twigs and Branches. For this Purpoſe Nature has made a peculiar Proviſion, its Toes ending in little round Knobs, about the Bigneſs of a Pin's Head, from whence iſſues ſuch a clammy Subſtance, as enables it to jump from one Bough to another with very little Danger of falling; for if it touch the ſmalleſt Twig, or the ſmootheſt Leaf, with any one of its Feet, it ſticks to it ſo faſt, that it thereby ſurprizingly recovers its whole Body. This perhaps may ſeem incredible to thoſe who have not ſeen it, but I have obſerved it ſeveral times; nor could I perceive that it held by graſping, as Birds and Squirrels do, but merely by the Strength of that glutinous Matter before-mentioned, which I ſuppoſe it can emit or retain at pleaſure. I put it into Water, and found it would ſwim like other Frogs; but it never of-

fer'd

fer'd to dive, and endeavour'd to get out of that cold Element as ſoon as poſſible.

THE Winter now came on apace, and the great Rains began to fall, which overflow'd many of the Plains, and made the Roads almoſt impaſſable; and indeed we had frequent Storms and tempeſtuous Weather, attended with Thunder and Lightning, all the remaining Part of the Year; for it is remarkable, that in the *Levant*, eſpecially throughout the *Archipelago*, they have ſeldom any Rain or Thunder but in Winter, whereas in our Climate we have moſt Thunder in Summer, and the heavieſt Showers. This prevented our making Excurſions into the neighbouring Country, as we intended to have done during our Stay at *Smyrna*; but perhaps it was a Means of preſerving our Health, at leaſt it afforded us an Opportunity of Reſt and Refreſhment after the Fatigues we had undergone, and, by giving us freſh Spirits and Vigour, made us the more able to encounter the Dangers and Hardſhips we might ſtill reaſonably expect to meet with before we had brought our Travels to a Concluſion. What made this gloomy Seaſon paſs away the more agreeably was the good Company of our Countrymen and other *European* Merchants, who maintain a chearful Correſpondence one with another, by whom we were accommodated with every thing even beyond our Deſires, and treated with all the Tokens of a ſincere and generous Friendſhip. In a Word, we had elegant Fare, accompanied with charming Converſation; and in particular we ſpent our *Chriſtmas*, the uſual Time of feaſting and rejoicing among Chriſtians, with the greateſt Pleaſure and Satisfaction, paying and receiving mutual Viſits and Compliments, and indulging ourſelves in innocent Mirth, with the ſame Freedom as if we had been in our native Country, or any other Part of *Europe*.

THE Beginning of the new Year we began to look out carefully for a Paſſage to *Sidon*, where the *French* have a Conſul who goes annually to *Jeruſalem*, as has been already mention'd, to whom our good Friend and Companion M. *Du Marais* was to carry Letters from the Conſul of the ſame Nation at *Smyrna*. After we had waited

waited with Impatience till the Middle of *January*, but to no purpoſe, we thought it not proper to let ſlip an Opportunity that offer'd, of embarking in a *Turkiſh* Saick or Merchantman bound to *Tripoli* in *Syria*, which was alſo to touch at *Rhodes* and *Cyprus*. Accordingly we made a Bargain with the Maſter of the Veſſel, put our Tents and other Baggage on board, and having taken a hearty Farewel of our *European* Friends, whoſe Kindneſs we ought always to remember and mention with the utmoſt Gratitude, we ſail'd from *Smyrna* the 18th of *January* 1733-4, with a favourable Gale at Eaſt, and as pleaſant Weather as could be expected in the Winter Seaſon.

HAVING got ſafely out of the Bay of *Smyrna*, and doubled Cape *Carabouron*, we put into the Port of *Scio* to wait for a North Wind to carry us out of the *Archipelago*; and the Wind happily coming about to that Point the next Morning, we weigh'd Anchor, and the Day following paſs'd by the Weſtern Cape of *Samos*, leaving *Nicaria* and the Iſles of *Fourni* on our Right. In this Cape of *Samos* the Sailors tell us there appears a Light in the Night-time, which is plainly to be ſeen at Sea, but is inviſible on Shore; and the Place being ſo ſteep that no Perſon can be ſuppoſed to inhabit there, they will needs have the Fire to be miraculous *; but as we ſailed by this Iſland in the Day-time, I can neither deny nor confirm their Aſſertion. On the 23d we left the Iſle of *Patmos* to the Weſtward, and the next Day paſs'd by abundance of little Iſlands, moſt of them uninhabited, and all of them ſo inconſiderable as not to deſerve any particular Notice. The 24th we were becalm'd off the

* M. *Thevenot* ſays he ſaw this Light, and conſider'd it attentively for the Space of an Hour, it appearing to be about two hundred Paces from the Sea-ſide, and riſing and falling like a Candle; and, in ſhort, he ſeems to believe it is miraculous: But M. *Tournefort*, not quite ſo ſuperſtitious as his Countryman, ſays he is perſuaded of the contrary; and ſuppoſing that any ſuch Fire was ever perceived, he doubts not but it was kindled either by the Monks or Shepherds, partly to divert themſelves, and partly to keep up the Belief of the *great Miracle*, as it is call'd by the Prieſts of the Iſland.

Iſland

Iſland call'd *Lango* by the *Turks*, *Stanchio* by the *Greeks*, and anciently *Cos* or *Coos*.

THIS Iſland affords a pleaſant Proſpect as we approach it, being for the moſt part a fine level Country, but riſing gradually into Hills towards the Eaſt, from whence ſeveral little Streams fall into the Plain, and render it exceeding fruitful. It is about eighty Miles in Circumference, lying twelve Miles diſtant from the South-Weſt Part of the Continent of *Natolia*, and has one large Town in it of the ſame Name with the Iſland, which has a good Harbour defended by a Caſtle. The *Turkiſh* Galleys frequently lie in this Port, and their Shipping often touch here in their Paſſage from *Conſtantinople* to *Egypt*. The Country abounds with Cypreſs and Turpentine-Trees *, and is furniſh'd with Variety of Plants that are valuable for their medicinal Virtues: And as for the Wines of *Coos*, we find them famous in Antiquity †. The preſent Inhabitants are moſt of them *Greeks*, as in the other Iſlands of the *Archipelago*, except the *Turkiſh* Garriſon of the Town and Caſtle.

AS our Veſſel lay off this Iſland, the Sight of it naturally brought to our Memory ſome of thoſe eminent Men to whom it formerly gave Birth, who have render'd their Names immortal, and done Honour to their Profeſſion and to their native Country. At the Head of theſe

* M. *Thevenot* tells us of a Tree in this Iſland, whoſe Branches ſpread to ſuch a vaſt Diſtance from its Trunk, that two thouſand Men might eaſily ſtand under its Shade. He ſays its Boughs were ſupported by Props of Timber and Pillars of Stone, there being ſeveral Barbers Shops, Coffee-houſes, and ſuch-like Places underneath it, with a great many Seats and Benches. He adds, that the Tree was like a Sycamore, but bore a Fruit like a Cheſnut. As to the Truth of this Account, I leave it to the Reader's Judgment.

† The Wines of this Iſland were reckon'd looſening and purgative by the Ancients, as appears from that Paſſage of *Horace*,

——— *Si dura morabitur alvus,*
Mitulus & viles pellent obſtantia conchæ,
Et lapathi brevis herba; ſed albo non ſine Coo.
Sat. IV. Lib. II.

And upon the ſame Account they are call'd *lubrica*, that is, *alvum ſolventia*, by *Perſius*, Sat. V. 135.

ſtands

ſtands that Prince of Phyſicians *Hippocrates*, whoſe ſuperior Abilities ſo eſtabliſhed his Reputation, that both Ancients and Moderns are unanimous in giving him his juſt Applauſe. In the Time of this great Man a Peſtilence made terrible Devaſtation in ſeveral Parts of the World; which is ſaid to have begun in *Ethiopia*, from thence to have paſs'd into *Libya* and *Egypt*, then to have invaded *Judæa*, *Phœnicia*, *Syria*, and the whole *Perſian* Empire, and laſtly to have ſpread itſelf into *Greece*, and broke in upon *Athens* like a raging Torrent. *Thucydides*, who was ſeized with that Diſtemper, but recover'd, and afterwards freely viſited many others that were afflicted with it, has deſcribed very minutely the ſeveral Circumſtances and Symptoms that attended it; in order, as he himſelf ſays, that a faithful and exact Account of that Calamity might ſerve as an Inſtruction to Poſterity, in caſe the like ſhould ever happen again. *Lucretius* has alſo given us a poetical Deſcription of it; and *Hippocrates*, who was employ'd in viſiting the Sick, has written of it as a Phyſician.

THIS Peſtilence baffled the utmoſt Efforts of Art, and the moſt robuſt Conſtitutions were not able to withſtand its Attacks: In a Word, it ſwept away vaſt Numbers at *Athens*, and amongſt the reſt *Pericles*, one of the greateſt Men that City ever produced; who, while he lived, was the main Stay and Support of the *Athenian* Republick, and who perhaps is the only one of whom it can be ſaid, that he maintained himſelf in full Credit for forty Years together in a popular Government. He acted, as an excellent Hiſtorian obſerves, with ſo much Wiſdom, Moderation, Diſintereſtedneſs, and Zeal for the publick Good; he diſcover'd, in all Things, ſo great a Superiority of Talents, and gave ſo exalted an Idea of his Experience, Capacity, and Integrity, that he acquired the Confidence of all the *Athenians*, and fix'd in his own Favour, during the long Time he was in Power, their natural Fickleneſs and Inconſtancy. He ſuppreſſed that Jealouſy, which an extreme Fondneſs for Liberty had made them entertain againſt all Citizens diſtinguiſh'd by their Merit and Authority: And the moſt ſurprizing Circumſtance

Circumſtance is, he gain'd this great Aſcendant merely by Perſuaſion, without employing Force, low Artifices, or any of thoſe little Shifts which a mean Politician excuſes in himſelf, upon the ſpecious Pretence that the Neceſſity of publick Affairs and Reaſons of State make them neceſſary.——But to come to what relates to *Hippocrates*.

THE Plague, as has been hinted already, had made grievous Havock in *Perſia*, before it ſpread itſelf into *Attica:* Upon which Occaſion *Artaxerxes*, the *Perſian* Monarch, who had heard of the vaſt Reputation of *Hippocrates*, cauſed him to be invited by Letters to come into his Dominions, in order to preſcribe to thoſe who were infected. The King made him the moſt advantageous Offers, ſetting no Bounds to his Rewards on the Side of Intereſt, and, with regard to Honours, promiſing to make him equal with the moſt conſiderable Perſons of his Court. But all the tempting Glitter of the *Perſian* Riches and Dignities could not corrupt *Hippocrates*, or ſtifle that Hatred and Averſion which the *Grecians* had entertained for the *Perſians*, ever ſince thoſe *Aſiatics* had invaded their Country. The honeſt *Phyſician* therefore ſent this Anſwer to his Invitation, *That he was free from either Wants or Deſires, that he owed all his Cares to his Fellow-Citizens and Countrymen, and that he would not leave the* Grecians *in Diſtreſs, to give his Aſſiſtance to* Barbarians. *Artaxerxes*, enraged at this Denial to the higheſt Degree, ſent to the City of *Cos*, the native Place of *Hippocrates*, and where he then reſided, commanding the Inhabitants to deliver him up, that he might be puniſh'd according to his Inſolence and Perverſeneſs; and threatning, in caſe of Refuſal, to demoliſh their City, and lay waſte their whole Iſland. The *Coans*, however, let this haughty Monarch know, that the Menaces of *Darius* and *Xerxes* had not been able to make them comply on another Occaſion, and that his Threats ſhould be equally impotent on the preſent; that, let the Conſequence be what it would, they would never give up their Fellow-Citizen into his Hands; and that they relied upon the Gods for Protection.

As

As *Hippocrates* had ſaid that he owed himſelf entirely to his Country, ſo the Moment he was ſent for to *Athens* he went thither accordingly, and continued there while the Plague raged with the greateſt Fury; nor did he leave the City till it was quite free from that Diſtemper. He devoted himſelf entirely to the Service of the Sick, and ſent ſeveral of his Diſciples into the infected Parts of the Country, after he had inſtructed them in what Manner to treat their Patients. The *Athenians*, affected with the deepeſt Senſe of Gratitude for the generous Care and Attendance of this great Phyſician, ordained by a publick Decree, that he ſhould be initiated in the moſt exalted Myſteries, in the ſame Manner as *Hercules* the Son of *Jupiter*; that a Crown of Gold ſhould be preſented him; and that the Decree by which it was granted ſhould be read aloud by a Herald at the *Panathenæa**, a ſolemn

* This Feſtival was firſt inſtituted by *Erichthonius* or *Orpheus*, and call'd ſimply *Athenæa*; but was renewed and enlarged by *Theſeus*, when he had united the ſeveral Towns of *Attica* into one City, and then call'd *Panathenæa*, or the Feaſt of all the *Athenians*. At firſt it continued only one Day, but afterwards was prolonged ſeveral Days, and celebrated with greater Preparations and Magnificence than was uſual in the primitive Times. There were two Solemnities of this Name, the *great*, and the *little*; the former of which was kept once in five Years, and the latter every third Year, or rather, as ſome think, annually. In theſe Feaſts were exhibited Racing, gymnic Exerciſes, and Contentions for the Prizes of Muſick and Poetry, which laſt were firſt inſtituted by *Pericles*: And ten Commiſſaries, elected out of the ten Tribes of the *Athenians*, preſided on theſe Occaſions, to regulate the Forms, and diſtribute the Rewards to the Victors. The firſt Day in the Morning a Race was run by Perſons on foot, each carrying a lighted Torch in his Hand; and in the Afternoon they ran the ſame Courſe on horſeback. The gymnic or athletic Combats follow'd the Races; and laſtly the muſical Contention, in which were ſung the Praiſes of *Harmodius* and *Ariſtogiton*, who deliver'd *Athens* from the Tyranny of *Piſiſtratus*'s Sons, to which was added the Elogium of *Thraſybulus*, who expell'd the thirty Tyrants. Sacrifices were alſo offer'd at theſe Solemnities, towards which every one of the *Athenian* Boroughs contributed an Ox; and of the Fleſh that remain'd a publick Entertainment was made for the whole Aſſembly. In the greater Feſtival moſt of the ſame Rites and Ceremonies were perform'd as in the leſſer, but perhaps with more Splendor and Magnificence, with the Addition of ſome others, particularly the grand Proceſſion wherein *Miner-*

Feſtival

Feſtival celebrated at *Athens* in honour of *Minerva*: That the Freedom of the City ſhould be given him, and himſelf be maintain'd, at the publick Charge, in the *Prytaneum*, all his Life-time, if he thought proper: In fine, that the Children of all the People of *Cos*, which had given Birth to ſo great a Man, might be maintain'd and educated in *Athens*, in the ſame Manner as if they had been Natives of that City.

THOUGH *Hippocrates* carried the Art of Healing to ſuch a Pitch of Perfection, it is ſunk at preſent to the loweſt Ebb amongſt the ignorant *Greeks* of the Iſlands of the *Archipelago*, and even thoſe of the Continents of *Europe* and *Aſia*. The Phyſicians all over the *Levant*, ſays M. *Tournefort*, are generally *Jews* or Natives of *Candia*, old Nurſelings of *Padua*, who dare purge none but ſuch as are upon the mending Hand. The whole Science of the Orientals, in matter of Diſtempers, conſiſts in giving of fat Broths to ſuch as are in a Fever, and in reducing their Diet to next to nothing; that is, for the firſt fifteen or ſixteen Days of a continual Fever, they will not ſuffer the Patient to take any thing but a ſlender Panada twice a Day, or two Doſes of Rice-Water. Thus fares it with theſe poor *Greeks*, whom the ſlighteſt Fever, with their way of managing, reduces to Skin and Bones, and they are whole Years in recovering. *Hippocrates*, (adds the abovemention'd *French* Traveller) the moſt learned of all the *Greek* Phyſicians, had good Reaſon to condemn this outragious Method of dieting, and preſcribes Purgatives as ſoon as ever the Symptoms ſufficiently appear. If the Patient grows light-headed, (continues the ſame Writer) he is preſently look'd upon as poſſeſs'd by the Devil; the Phyſicians and Surgeons are immediately diſmiſs'd, and the Papas are ſent for; who, after they have extoll'd the wiſe Conduct of his Parents or Relations, fall to repeating certain Prayers, and almoſt drown the Patient with Holy Water; and ſo torment him

va's ſacred Garment was carried, upon which were curiouſly deſcribed the Atchievements of that Goddeſs againſt the Giants, and alſo the Effigies of *Jupiter*, the Heroes, and ſuch as had diſtinguiſh'd themſelves by their valiant and noble Exploits in the Service of their Country.

with

with Exorciſms, that, inſtead of abating, they add to his Delirium.

As the Iſland of *Cos* gave Birth to *Hippocrates* the Chief of Phyſicians, ſo it did likewiſe to *Apelles** the moſt celebrated Painter of Antiquity, who drew that famous Picture of *Venus* riſing naked out of the Sea, which being hung up in one of the principal Temples of the Iſland, was from thence convey'd to *Rome* and dedicated to *Cæſar*, that Goddeſs being the ſuppoſed Mother of the *Julian* Family. This excellent Artiſt flouriſh'd in the Time of *Alexander* the Great, and was in high Favour with that Prince, who would ſuffer no other Perſon but *Apelles* to draw his Picture, nor any one to make his Statue but *Lyſippus*†. How well the Painter ſucceeded in this Particular, may be judged from an Obſervation of *Plutarch*, That of two *Alexanders*, the one, begotten by *Philip*, was *invincible*; the other, drawn by *Apelles*, was *inimitable*. It is ſaid he drew a Picture of *Campeſpe*, one of *Alexander*'s Concubines, with whom he fell in Love; which that Prince underſtanding, generouſly reſign'd her to *Apelles*. Moſt Authors ſay that *Alexander* had a Taſte for the whole Circle of Arts, and knew their Value and Uſefulneſs; and that Muſick, Painting, Sculpture, and Architecture, flouriſh'd in his Reign, becauſe they found

* Our Author, probably deceiv'd by ſome Authority or other which he relied upon without Examination, has involv'd himſelf in a Contradiction; for not long ago (*p.* 77 of this Volume) he made *Apelles* a Native of *Epheſus*, whereas that Painter was born in *Cos* according to all Authors that I have conſulted. I thought proper to point out this Miſtake to the Reader, who doubtleſs will eaſily excuſe it, conſidering that the beſt Writers are liable to Inadvertencies and Errors.---*Quandoque bonus dormitat Homerus.*

† To this purpoſe he made a Decree, as ſeveral Authors inform us, particularly *Horace*.

Edicto vetuit ne quis ſe præter Apellem
Pingeret, aut alius Lyſippo duceret æra
Fortis Alexandri vultum ſimulantia.——

Lib. II. Epiſt. I. 239.

None but *Apelles*' Hand ſhall paint my Face,
None but *Lyſippus* make me breathe in Braſs:
So ſpake his Edict. ——

in

in him both a ſkilful Judge and a generous Protector, who was both able to diſtinguiſh and reward Merit: But *Ælian* tells us a Story which gives us no good Opinion of his Judgment in Painting, namely, That *Apelles* had drawn a fine Horſe, which Piece *Alexander* did not much approve of, but that his Horſe fell a neighing at the Sight of it; whereupon the Painter freely told the Monarch, that the Steed ſeem'd to underſtand Painting better than his Maſter.—Several other eminent Natives of this Iſland might be enumerated, but the two already mention may ſuffice, as being the moſt diſtinguiſh'd.

ON the 25th in the Morning it blew a gentle Gale from the North-Weſt, which at length grew ſo ſtrong, that it drove us from the Courſe we intended to have kept along the Coaſt of *Natolia*, and carried us between the Iſland of *Rhodes* and *Scarpanto*. This latter, anciently call'd *Carpathus*, from whence the Sea thereabouts obtain'd the Name of the *Carpathian* Sea, is ſituated between *Rhodes* and *Candia*. It is about forty Miles in Compaſs, is for the moſt part mountainous and rocky, and has ſeveral good Quarries of Marble. The principal Town is of the ſame Name with the Iſland, lies on the Weſtern Coaſt of it, and has a tolerable Harbour. It is under the Dominion of the *Turks*; but, as the Seamen inform'd us, is chiefly inhabited by Chriſtians of the *Greek* Communion.

THE 26th the Wind coming to the South-Weſt, we doubled the Southern Promontory of *Rhodes* and had a full View of *Atabyrus*, mention'd by *Strabo*. On the 27th in the Morning we had heavy Rain, with Thunder and Lightning; but the Wind continuing fair, about Two in the Afternoon we came to an Anchor in the Harbour of *Rhodes*, the chief Town of the Iſland, ſituated on its Eaſtern Coaſt. We lay ten Days in this Port, during which Time we had an Opportunity of viewing the Place, and making ſeveral Obſervations and Enquiries; but it being uncertain how ſoon our Veſſel would ſail, we made no Excurſions into the Country.

RHODES

RHODES is the moſt conſiderable Iſland in the Eaſtern Part of the *Mediterranean*, except *Cyprus* and *Candia*. It lies about twenty Miles South of the Continent of *Aſia Minor*, is threeſcore Miles in Length from North to South, and twenty-five Miles broad in ſome Places. It has formerly gone under the Names of *Aſteria*, *Corymbia*, *Ethræa*, and many others; and as for the Name of *Rhodes*, ſome are of Opinion it was ſo call'd by the *Grecians*, from a Word in their Language ſignifying a Roſe, on account of the great Number of thoſe Flowers which the Country produces; whilſt others have Recourſe to Fable, and ſay that it received that Name from *Rhoda*, one of the Daughters of *Apollo* and *Venus*.

THE chief Town or City of this Iſland, call'd alſo *Rhodes*, ſtands partly on the Riſing of a Hill, and is three Miles in Circumference. The Streets are moſt of them broad, ſtrait, and well pav'd; and in the Middle of the largeſt Street there is a Pavement of white Marble, about a Foot broad, which runs from one End of it to the other. In this Street moſt of the Knights of St. *John* of *Jeruſalem*, now commonly call'd the Knights of *Malta*, are ſuppoſed to have reſided, ſeveral of their Coats of Arms being ſtill viſible in the Walls of their Houſes, which have been handſome Buildings, but are now very much decay'd. The Palace of the Grand Maſter is at the upper End of the Street, but is now converted into a Priſon for the Chams of *Tartary*, whom the Grand Signior ſometimes depoſes and baniſhes to this Place; and it is ſaid he generally keeps ſome of the *Tartarian* Princes here, to ſet up againſt the reigning Cham, in caſe he diſputes his Orders. The Church of St. *John* which adjoins to this Palace, is turn'd into a Moſque; over the great Gate whereof is a little Niche, and above that a Bas-Relief, but pretty much defac'd, repreſenting our Saviour, the Bleſſed Virgin, and St. *John* holding the Croſs. The Inhabitants of *Rhodes*, properly ſpeaking, are only *Turks* and *Jews*; for as to the Chriſtians, though they are allow'd to have Shops within the Walls, and to come thither and follow their Buſineſs in the Day-time, they are obliged to retire every Night to their reſpective Habitations without the City.

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THE Fortifications of *Rhodes* are very conſiderable, it being defended by three Walls and as many Ditches, and is eſteem'd one of the ſtrongeſt Fortreſſes in the *Turkiſh* Dominions. The Town has two Harbours, one of which is ſquare and ſpacious, but it is rather too much expoſed to the Eaſterly Winds, and even to the North. When the Knights were in Poſſeſſion of the Iſland, they intended to have made another Port near the Caſtle of St. *Angelo*, which would have been ſecure from all Winds whatever; but they loſt the Place before they could put their Deſign in Execution. On the Right Hand as we enter the Port, the *Turks* have built a new Tower, in the room of the old one which was call'd the Tower of St. *Nicholas*, and have furniſh'd it well with Cannon. Over-againſt this, on the other Side of the Port, is the old Caſtle of St. *Angelo* above-mention'd, but it appears ſomewhat ruinous and neglected. This Tower and Caſtle at the Mouth of the Harbour, which is above fifty Fathoms wide, are built upon the two Spots of Ground where ſtood the Feet of the famous *Coloſſus*, one of the ſeven Wonders of the World, of which I ſhall preſently give a particular Account.

THERE is a Baſtion on the Sea-ſide, adjoining to the Tower of St. *Nicholas*, wherein are mounted nine or ten very large Guns, which entirely command the Entrance of the greater Harbour. Next to this is the Galley-Port, which is cover'd by a Tongue of a Rock ſhooting out from the main Land, whereon ſtands an old Caſtle, call'd in the Time of the Knights the Caſtle of St. *Elmo*. This is a good Harbour and capable of containing a great Number of Galleys; but the Mouth of it is ſo narrow, that only one Galley can enter at a time. It is every Night ſhut up with a Chain, laid acroſs from the Caſtle of St. *Elmo* to a little Fort over-againſt it, at the Extremity of a Mole which runs into the Sea about five and twenty or thirty Paces. At the other End of this Mole, towards the Land, ſtands another little Tower; and at a ſmall Diſtance from it there is a *Turkiſh* Burying-Ground, where are the Sepulchres of the Beys of *Rhodes* and other Perſons of Diſtinction, cover'd over with hand-

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ſome Cupolas of Free-ſtone, ſupported by Columns and Arches. There is a Piazza, or Square, on the Side of the Galley-Port, planted with Trees and adorn'd with an agreeable Fountain; and near the Bottom of the Port is the Arſenal, where they build Galleys and Saicks.

THE Walls of the City, eſpecially towards the great Harbour, are very high and ſtrong, on the Top of which are planted many ſmall Pieces of Cannon, and below there are Port-holes for the largeſt. Over-againſt the Baſtion that is between the two Ports, ſtands a good Tower encompaſs'd with a Ditch, which has ſeveral great Guns mounted upon it, to hinder any ſuſpected Ships from approaching the Harbour. The Fortifications on the Land-ſide are ſaid to be equally ſtrong, but Strangers cannot view them with the ſame Liberty, for fear of giving Offence to the *Turks*, and being look'd upon as Spies or deſigning Perſons.

ON the Side of the Town towards the Land there are two Gates, and one towards the Sea, over which laſt is placed the Head of a Dragon, which they tell us did incredible Miſchief formerly in this Iſland, and waſted all the Country, till it was kill'd by *Deodate de Gozen*, a *Frenchman*, one of the Knights of St. *John* of *Jeruſalem*. Theſe Knights, it ſeems, frequently attack'd it, but the Scales being proof againſt their Arms, it deſtroy'd ſo many of them, that the Grand Maſter at length order'd them to make no more Attempts of that kind; but *Gozen*, however by the Aſſiſtance of a Couple of Dogs, deſtroy'd afterwards this terrible Monſter. For my part, I give but very little Credit to Stories of this nature, and therefore ſhall not amuſe the Reader with the Circumſtances of this pretended Combat, which deſerves to be rank'd with that of St. *George*, and ſuch-like romantick Fables. However, that there is a Head over the Gate is certain, which is every way as big as a Horſe's Head, with a Snout ſomewhat reſembling that of a Hog. The Top of it is flat, its Eyes are large, and the Jaws of it are ſlit up to the Ears, having long ſharp Teeth both above and below. Its Skin appears to be very hard, and of a greyiſh

greyiſh Colour; but this laſt Particular, by reaſon of the Duſt that ſticks to it, cannot be poſitively determin'd. What Creature this Head belong'd to, I ſhall not pretend to affirm; but I am inclined to think it is no other than that of a Crocodile, which might probably be brought from *Egypt* to this Iſland.

THE Air of *Rhodes* is reckon'd very healthful, and the Country is exceeding pleaſant, cloath'd with Trees and Herbage almoſt continually green; and the Sky is generally ſo ſerene and clear, that ſeldom a Day paſſes wherein the Sun does not ſhine upon it, if we may depend upon *Pliny*'s Obſervation. How true this may be, if conſider'd with reſpect to the whole Iſland, I cannot ſay; but this I am ſure of, that whilſt we lay in the Port of *Rhodes*, we had not Sight of the Sun for two or three Days together. The Country affords every thing neceſſary for the Support of its Inhabitants, and Plenty of thoſe things which render Life agreeable, eſpecially Wines*, which are very much admir'd; though it muſt be acknowledged they have not abundance of Corn, but then they are well ſupplied with it from the neighbouring Continent of *Natolia*.

THE celebrated *Coloſſus* of *Rhodes*, of which I promis'd to give an Account, was a brazen Statue of a prodigious Size, whoſe Face repreſented the Sun or *Apollo*, to whom this Image was dedicated. The Height of it was ſeventy Cubits, or one hundred and five Feet, and every Part proportionable, the Thumb being ſo big that few Men could graſp it with their Arms, and every Finger of the Size of an ordinary Statue. One of its Feet ſtood on one

* Amongſt the ſeveral Species of Vines which *Virgil* enumerates, he does not forget to mention the *Rhodian*:

Non ego te, menſis & Diis accepta ſecundis,
Tranſierim, Rhodia, ——— Georg. II. 101.

From whence it ſeems as if the Wine of this Iſland was frequently uſed by the *Romans* in their Libations; and accordingly Mr. *Dryden* has thus tranſlated the Paſſage:

The *Rhodian*, ſacred to the ſolemn Day,
In ſecond Services is pour'd to *Jove*,
And beſt accepted by the Gods above.

Side of the Mouth of the Harbour, and the other on the oppoſite Side, as already mention'd; ſo that Ships under Sail paſs'd between its Legs*. *Demetrius Poliorcetes* having come to an Accommodation with the *Rhodians*, after he had beſieged their City for a Twelvemonth without being able to take it, preſented them, at his Departure, with all the military Engines he had employed in carrying on the Siege. Theſe they afterwards ſold for three hundred Talents, (about three hundred thouſand Crowns) which they expended, together with an additional Sum of their own, in erecting this wonderful *Coloſſus*. *Chares*, a Native of *Lindus*, another Town in the Iſland, who had been educated under that great Artiſt *Lyſippus*, was the Statuary employ'd in the Work, which he was twelve Years in compleating; having begun it the Year before Chriſt 300, and finiſh'd it in the Year 288.

SIXTY-SIX Years after this, that is, 222 Years before our Saviour, *Rhodes* ſuffer'd very great Damage by a violent Earthquake. The Walls of the City, the Arſenals, and moſt of the Houſes, were reduced to a ruinous Condition; and this mighty *Coloſſus*, which ſeem'd to be proof againſt the Injuries of Time, was thrown down and demoliſh'd. The Loſs occaſion'd by this Earthquake amounted to immenſe Sums; and the *Rhodians*, reduced to the utmoſt Diſtreſs, ſent Deputies to all the neighbour-

* A modern Hiſtorian, after having deſcrib'd this enormous Statue, gives us his Sentiments concerning it, which ſeem to me to be very judicious. "I find "it doubted, ſays he, by ſome "of our Moderns, whether there "ever was ſuch a Statue as the "*Coloſſus* abovementionꝰd; and "indeed the extravagant Dimen-"ſions aſcrib'd to it would tempt "the moſt credulous to doubt the "Truth of this Relation, were "it not mention'd by ſo many "Writers of Reputation, and at "a Time when Learning was at "the Height, and there were ſo "many ingenious Men among the "*Greeks* and *Romans*, who would "infallibly have contradicted the "Story, if it had been altogether "a Fiction. What I am inclined "therefore to believe of this *Co-loſſus* is, that there was at "*Rhodes* an Image dedicated to "the Sun of a prodigious Size "and Dimenſions; but that from "ſome hyperbolical or figurative "Expreſſions uſed by ſome Wri-"ters, which others have taken "to be literally true, the Di-"menſions have been conſide-"rably magnified beyond the real "Size."

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ing States and Princes, imploring Relief in that melancholy Conjuncture. It is ſaid indeed, that they repreſented their Condition worſe than it was in reality, and exaggerated their Loſſes to a great Degree: But however that be, an Emulation worthy of Praiſe, and ſcarce to be parallel'd in Hiſtory, prevail'd in favour of that unfortunate City; and *Hiero* and *Gelon* in *Sicily*, and *Ptolemy* in *Egypt*, ſignaliz'd themſelves in a peculiar Manner on that Occaſion. The two *Sicilian* Princes contributed above a hundred Talents to repair the Loſs ſuſtain'd by the *Rhodians*, and erected two Statues in the publick Square, one of which repreſented the People of *Rhodes*, and the other thoſe of *Syracuſe*; the former placing a Crown on the latter, to teſtify, as *Polybius* interprets it, that the *Syracuſans* thought the Opportunity of relieving the *Rhodians* a Favour and Obligation to themſelves. *Ptolomy*, beſides other Expences amounting to a conſiderable Sum, ſupplied that People with three hundred Talents, a Million of Buſhels of Corn, Timber ſufficient for building twenty Galleys, and a vaſt Quantity of Wood for other Uſes; all which Donations were accompanied with three thouſand Talents for erecting the *Coloſſus* anew. *Antigonus*, *Seleucus*, *Pruſias*, *Mithridates*, and ſeveral other Princes, as well as Cities, diſtinguiſh'd themſelves by their Liberality to the Sufferers. Even private Perſons ſtrove to have a Share in this noble Act of Humanity; whereof Hiſtory gives us a remarkable Inſtance in a Lady whoſe Name was *Chryſeis*, who from her own Subſtance contributed a hundred thouſand Buſhels of Corn towards the Relief of the diſtreſſed *Rhodians*.

BY theſe extraordinary Liberalities *Rhodes* was rebuilt in a few Years, and raiſed to a higher Pitch of Opulence and Splendor, than ſhe had ever before experienced; for ſome Authors have affirm'd, that the Money ariſing from the Contributions already mention'd amounted to five times as much as the Loſs which the *Rhodians* had ſuſtain'd. But in my Opinion this People behaved a little diſhonourably in return for ſo much Kindneſs and Generoſity; for inſtead of employing the Sums they had re-

ceiv'd in replacing the *Coloſſus*, according to the Intention of ſeveral of the Donors, they pretended that the Oracle of *Delphos* had forbid them to do it, and commanded them to reſerve that Money for other Purpoſes. Thus the *Coloſſus* lay neglected on the Ground for the Space of eight hundred ninety-four Years; at the Expiration of which, that is, in the Year of our Lord 672, *Moawias*, the ſixth Caliph or Emperor of the *Saracens*, having made himſelf Maſter of *Rhodes*, ſold this Statue to a *Jewiſh* Merchant, who loaded nine hundred Camels with the Metal; which therefore, allowing eight hundred Pounds Weight to each Load, (beſide the Diminution we may reaſonably ſuppoſe the Statue had ſuffer'd by Ruſt, and probably by Theft, in ſo long a Courſe of Time) amounted to ſeven hundred and thirty thouſand Pounds Weight, or three hundred and ſixty Tons: A prodigious Quantity of Braſs to be employed in forming one ſingle Statue!

As I have mention'd the Siege of *Rhodes* by *Demetrius*, permit me to give an Inſtance of his Behaviour there, which I think greatly redounds to his Honour, as it ſhews his Taſte for the Arts, and his Eſteem for thoſe who particularly diſtinguiſh'd themſelves in improving and bringing them to Perfection. *Rhodes* was at that Time the Reſidence of a celebrated Painter, named *Protogenes*, who was a Native of *Caunus* a City of *Caria*, which was then ſubject to the *Rhodians*. The Apartment where he exerciſed his Profeſſion was in the Suburbs, without the Walls of the City, when *Demetrius* firſt inveſted it; but neither the Preſence of the Enemies who then ſurrounded him, nor the perpetual Din of Arms, could induce him to diſcontinue his Work, or quit his Habitation. *Demetrius*, being ſurpriz'd at his Conduct, one Day aſk'd him his Reaſons for ſuch a Proceeding; to which the Painter anſwer'd, *It is becauſe I'm ſenſible you have declared War againſt the* Rhodians, *and not againſt the Arts and Sciences.* Nor was he deceiv'd in that Opinion, for *Demetrius* actually ſhew'd himſelf their Protector; ordering a Guard to be placed round his Houſe, that the Artiſt might enjoy as much Tranquillity as poſſible, at leaſt Security in the midſt of thoſe Ravages and Tumults wherewith War is al-

always accompanied. The Prince alſo frequently went to ſee *Protogenes* at Work, and could never ſufficiently admire his continual Application, and his ſuperior Excellency in the Art of Painting.

THE Maſter-piece of this Painter was an hiſtorical Picture relating to a fabulous Hero whom the *Rhodians* acknowledged as their Founder. *Protogenes* had employ'd ſeven Years in finiſhing this Piece; and when *Apelles* firſt ſaw it, he was tranſported with Admiration. During the whole Time he applied himſelf to this Work, if we may believe *Pliny*, he confined himſelf to a very rigid and abſtemious Life, that the Delicacy of his Taſte and Imagination might not be affected by his Diet; living chiefly on boil'd Lupines, a kind of Pulſe which ſatisfied his Thirſt as well as Hunger. This admirable Piece was carried to *Rome*, and hung up in the Temple of *Peace*, where it remain'd to the Time of *Pliny*; but it was at laſt deſtroy'd by Fire, ſharing the Fate of the Temple wherein it was depoſited.

THE ſame *Pliny* informs us, that one of the Figures in this Picture was a Dog*, which was admired by all good Judges, and had coſt the Painter a great deal of Pains and Application, without his being able to finiſh it to his own Satisfaction, though he was ſufficiently pleaſed with all the reſt of the Performance. He endeavour'd to repreſent the Dog panting and foaming at the Mouth, as after a long Chace; and employ'd all the Skill he was capable of exerting on that Occaſion, but ſtill remain'd diſſatisfied with what he had done. Art, in his Opinion, was more viſible than it ought to have been; a mere Reſemblance could not pleaſe him, nor ſcarce any thing

* Eſt in eâ canis mire factus, ut quem pariter tæſus & ars pinxerint. Non judicabat ſe exprimere in eo ſpumam anhelantis poſſe, cum in reliqua omni parte (quod difficillimum erat) ſibi ipſi ſatisfeciſſet. Diſplicebat autem ars ipſa, nec minui poterat, & videbatur nimia, ac longius à veritate diſcedere, ſpumaque illa pingi, non ex ore naſci; anxio animi cruciatu, cum in pictura verum eſſe, non veriſimile, vellet. Abſterſerat ſæpius mutaveratque penicillum, nullo modo ſibi approbans. Poſtremò, iratus arti quòd intelligeretur, ſpongiam eam impegit inviſo loco tabulæ, & illa repoſuit ablatos colores, qualiter cura optabat; fecitque in picturâ fortuna naturam. *Plin. Lib.* xxxv. *cap.* 10.

but Reality itſelf; for he was deſirous that the Foam ſhould not ſeem painted, but be thought actually flowing out of the Mouth of the Animal. He frequently retouch'd this Part, and ſuffer'd a Degree of Torture from his Anxiety to expreſs the Ideas he had form'd, in the moſt natural and lively Manner. All his Attempts, however, were ineffectual, till at laſt, deſpairing of ever coming up to his Deſign, and falling into a violent Paſſion, he threw at the Dog's Mouth the Spunge with which he uſed to wipe out his Colours, whereby the Foam was repreſented to his Satisfaction, and thus Chance accompliſh'd what Art had not been able to effect.

THIS great Artiſt is cenſur'd for being too difficult to be pleaſed, and for retouching his Pictures too frequently, ſometimes diminiſhing by that means, inſtead of heightening their Beauties. *Apelles*, who allow'd *Protogenes* to have had a great Number of excellent Qualities, and almoſt regarded him as his Equal, or even as his Maſter, yet condemned in him this Defect, of not knowing when to finiſh his Works and lay down his Pencil; which Want of Diſcretion, as *Cicero* obſerves, or not knowing when to have done, is very pernicious to an Orator as well as a Painter; and indeed it is a Fault to which the wiſeſt of Men are extremely liable on many Occaſions.

BEFORE I leave *Rhodes*, it may not be diſagreeable to look a little into the Hiſtory of that Iſland. According to Dr. *Heylin*, it was firſt peopled by *Dodanim*, the youngeſt Son of *Javan*, and Grandſon of *Japhet*, whom the *Greeks* call'd *Rhodanim*, and from whom he ſuppoſes the Country deriv'd its Name. This Change of the *D* into *R*, which Letters in the *Hebrew* are ſcarcely to be diſtinguiſh'd, is perhaps as good a Shift as to extract the Name of *Doris*, and the *Dorians*, in *Peloponneſus*, from the ſame *Dodanim*. But nothing is more obſcure and uncertain than the Origin and Pedigree of Nations, eſpecially when we depend entirely upon the Reſemblance of Names, which are frequently ſtrain'd and alter'd to ſerve an Hypotheſis, without any other Authority to ſupport our Conjectures. I ſhall therefore leave Diſputes of this Nature to thoſe who have more Leiſure or Inclination to purſue them, and only meddle

meddle with ſuch Parts of the *Rhodian* Hiſtory as are free from Doubt and Obſcurity.

ABOUT three hundred and fifty-eight Years before our Saviour, we find *Rhodes*, *Chios*, *Cos*, and *Byzantium* taking up Arms againſt *Athens*, upon which they had been long dependent: But a Peace was concluded three Years afterwards, whereby thoſe Cities were left in full Enjoyment of their Liberty. The Freedom of the *Rhodians*, however, was of a ſhort Continuance; for *Mauſolus* King of *Caria*, who had aſſiſted them in throwing off the *Athenian* Yoke, impoſed his own upon them; and having openly declared himſelf in favour of the Rich and Powerful, he enſlaved the People, and made them ſuffer exceedingly. He died the ſecond Year after the Concluſion of the above-mention'd Peace, and was ſucceeded by his Queen *Artemiſia*; who, being ſupported with all the Influence of the King of *Perſia*, maintain'd her Power in *Rhodes* and the other Iſlands lately ſubjected by her Huſband.

WE are inform'd by *Vitruvius*, that after the Death of *Mauſolus*, the *Rhodians*, not liking the Government of *Artemiſia*, attempted to dethrone her; and for that Purpoſe ſail'd from *Rhodes* with their Fleet, and enter'd the great Port of *Halicarnaſſus*. The Queen, having had Notice of their Deſign, gave the Inhabitants Orders to keep within the Walls, and upon the Enemy's Arrival to raiſe great Shouts, and ſhew other Signs of Joy, as if they were ready to ſurrender the City. This was done accordingly; and the *Rhodians*, being deceiv'd by the Stratagem, quitted their Ships in haſte, leaving no Guard to take care of them, and ran confuſedly into the Town without any Apprehenſion of Danger. In the mean time *Artemiſia* came out with her Gallies from the little Port, through a ſmall Canal which ſhe had cauſed to be cut on purpoſe, enter'd the great Port, ſeized the Enemy's Fleet without Oppoſition, and, having put her own Soldiers and Mariners on board it, ſet ſail immediately; whilſt the poor *Rhodians* were all put to the Sword, having no Means of eſcaping. As the Queen advanced towards *Rhodes*, the Inhabitants, ſeeing their

Veſſels adorn'd with Wreaths of Laurel, made no doubt but their Fleet had been victorious, and accordingly receiv'd it into their Harbour with great Acclamations and Rejoicings. Thus *Artemiſia* got Poſſeſſion of the City without Reſiſtance, put the principal Inhabitants to Death, cauſed a Trophy of her Victory to be erected in it, and ſet up two Statues of Braſs, one of which repreſented the City of *Rhodes*, and the other herſelf branding it with a hot Iron.——All this does not expreſs a forlorn and inconſolable Widow, that paſs'd her whole Time in Grief and Lamentation, as *Artemiſia* is repreſented by moſt Writers; which makes it reaſonable to ſuſpect the Truth of ſome Accounts we meet with of the exceſſive Mourning of that Princeſs.

THE *Rhodians* being thus entirely enſlav'd by *Artemiſia*, and unable to ſupport any longer ſo ſevere and ſhameful a Servitude, had recourſe to the *Athenians*, and implored their Protection, Though they had render'd themſelves utterly unworthy of it by their Revolt, yet *Demoſthenes* undertook to harangue the People in their Behalf; and having ſet forth their Crime in its full Light, and enlarged upon their Injuſtice and Perfidy, he then lays before the *Athenians* the great Maxims which in all Ages had conſtituted the Glory of that Republick; the forgiving of Injuries, the pardoning of Rebels, and the taking upon them the Defence of the Unfortunate. To the Motives of Glory he annexes thoſe of Intereſt; ſhewing the Importance of aſſiſting a City that favour'd the democratical Form of Government, and of not abandoning ſo valuable an Iſland. But whatever Effect this Diſcourſe of *Demoſthenes* had, it is very probable that the Death of *Artemiſia*, who ſurvived her Huſband only two Years, re eſtabliſh'd the *Rhodians* in their Liberty.

FROM this Time it appears that the *Rhodians* applied themſelves to Navigation and Commerce, and became very conſiderable for their naval Power. Their Iſland held the firſt Rank among thoſe of the *Mediterranean*, as well for the Fertility of its Soil, as the Safety of its Ports and Roads, and on that Account was reſorted to by great Numbers of trading Veſſels from *Europe*, *Aſia*, and

and *Africa*. It then form'd a ſmall but very powerful State, whoſe Friendſhip was courted by all Princes; and it endeavour'd to oblige them all, by obſerving an exact Neutrality, and not intermeddling in the Wars and Quarrels of its Neighbours. As the *Rhodians* were limited to a little Iſland, all their Power flow'd from their Riches, and their Riches from their Commerce, which therefore they were ſenſible it was their principal Buſineſs to preſerve as free as poſſible with the *Mediterranean* States, which all contributed to their Proſperity. By perſiſting in this prudent Conduct, the *Rhodians* had render'd their City very flouriſhing; and as they had long enjoy'd an uninterrupted Peace, they became extremely opulent. But notwithſtanding they appear'd to maintain an impartial Neutrality, their Inclination and Intereſt both attached them to *Ptolemy* King of *Egypt*, with which Country they carried on a large and advantageous Commerce. When *Antigonus*, therefore, demanded Succours of them in his War with *Cyprus*, they intreated him not to compel them to declare againſt *Ptolemy*, their ancient Friend and Ally: But this prudent Anſwer drew upon them the Diſpleaſure of *Antigonus*, which he expreſſed in the ſevereſt Menaces; and accordingly, upon his Return from his *Egyptian* Expedition, he ſent his Son *Demetrius* with a numerous Fleet and Army, to chaſtiſe their Inſolence, as he term'd it, and to reduce them to his Obedience.

THE *Rhodians*, who foreſaw the impending Storm, ſent to all the Princes their Allies, and to *Ptolemy* in particular, to implore their Aſſiſtance; and the Preparations on each Side were immenſe. *Demetrius* arrived before *Rhodes* with two hundred Ships of War of different Dimenſions, and above a hundred and ſeventy Tranſports, that carried above forty thouſand Men, without including the Cavalry: He had likewiſe near a thouſand ſmall Veſſels laden with Proviſions, and all other neceſſary Accommodations for an Army. The Siege, in a Word, was one of the moſt remarkable that we meet with in ancient Hiſtory, the City being defended by a brave People, who had able Commanders, and had acquired great Experience in maritime Affairs; and attack'd, on the other

hand, by ſo formidable an Enemy as *Demetrius*, who had a ſurprizingly inventive Genius for forming Machines of War, and who was one of the greateſt Captains, and the moſt expert in the Conduct of Sieges, that Antiquity ever produced. To relate the Particulars of this Siege, which laſted a whole Year, as has been already obſerv'd, would be too tedious, and inconſiſtent with my preſent Deſign, which is only to give a Summary of the *Rhodian* Hiſtory. It was put an end to at laſt by a Treaty of Peace, wherein the Beſieged obtained very honourable Terms, *viz.* That the Republick of *Rhodes* ſhould retain the Enjoyment of its Rights, Privileges, and Liberty, without being ſubject to any Power whatſoever: That the Alliance which had always ſubſiſted between the Republick and *Antigonus* ſhould be renewed and confirmed, with an Obligation on the Part of the *Rhodians* to take up Arms for him in all future Wars, provided it was not againſt *Ptolemy:* And the City was to deliver a hundred Hoſtages, to be choſen by *Demetrius*, for the effectual Performance of the ſtipulated Articles.

I HAVE already related, that *Demetrius*, upon raiſing the Siege, made the *Rhodians* a Preſent of all his Machines of War, which they ſold, and employ'd the Money in erecting the *Coloſſus*. That Statue has likewiſe been deſcribed, and an Account given of its Deſtruction by an Earthquake, a Calamity whereby *Rhodes* ſuſtain'd prodigious Damages, but which were amply repair'd by the compaſſionate Liberality of the neighbouring States and Princes, and that City quickly reſtored to its former Opulence and Splendor.

NO ſooner were the *Rhodians* recover'd from their diſtreſſed Condition, but a War broke out between them and the *Byzantines*, on occaſion of an Impoſt which the latter had laid on all Ships that paſs'd through the *Boſphorus*; a Tribute that was very grievous to the *Rhodians*, becauſe of the great Trade they carried on in the *Black Sea*. This War, however, did not laſt long; for the *Rhodians* having found Means to diſengage *Achæus* from the *Byzantines*, on whoſe Aſſiſtance they chiefly depended, a Peace was concluded between the two States, the

Byzantines

Byzantines conſenting to put Things upon the ancient Foot, and to take off the Tribute which had occaſion'd the Rupture.

ABOUT two hundred Years before the Chriſtian Æra, *Philip* King of *Macedonia* was engaged in a War with the *Rhodians*, over whom he gain'd an inconſiderable Advantage in a naval Engagement near the Iſland of *Lade*, oppoſite to the City of *Miletus*: But *Attalus*, King of *Pergamus*, having join'd his Fleet to that of the *Rhodians*, *Philip* was defeated in a ſecond Battle off the Iſland of *Chios*, wherein he had nine thouſand Men kill'd, and a great Number taken Priſoners, with very little Loſs on the Side of *Attalus* and the *Rhodians*.

BEING apprehenſive, however, of coming under the Dominion of the *Macedonians*, the *Rhodians* thought it was moſt adviſable to ſide with the *Romans*, whom they faithfully aſſiſted againſt the above-mention'd *Philip*, and afterwards againſt *Antiochus* the Great, King of *Syria*. *Polyxenides*, who had been baniſhed from *Rhodes*, was an Admiral in the Service of *Antiochus*, and by a Stratagem defeated *Pauſiſtratus*, who had the Command of the *Rhodian* Fleet appointed to ſuccour the *Romans*. He attack'd him by Surprize in the Harbour of *Samos*, and burnt or ſunk nine and twenty of his Ships, *Pauſiſtratus* himſelf being kill'd in the Engagement. The *Rhodians*, far from being diſcouraged by this great Loſs, only meditated Revenge; and accordingly, with incredible Diligence, fitted out a more powerful Fleet than the former, and join'd that of the *Romans* under the Command of *Æmilius*. This new Fleet of theirs being afterwards detach'd in queſt of *Hannibal*, who was bringing ſome of *Antiochus*'s Ships from *Syria* and *Phœnicia*, they met and fought him upon the Coaſt of *Pamphylia*; and by the Goodneſs of their Ships, and the Dexterity of their Seamen, they defeated that great Captain, drove him into the Port of *Megiſte* near *Patara*, and there block'd him up ſo cloſely, as made it impoſſible for him to act for the Service of the *Syrian* Monarch.

FOR their Services againſt *Antiochus*, the *Rhodians* had the Provinces of *Lycia* and *Caria*, in *Aſia Minor*, conferr'd

ſerr'd upon them by the *Romans*, for whom they alſo ſignalized their Zeal at the Beginning of the War with *Perſeus*; but afterwards, having ſent Ambaſſadors to *Rome*, and to the *Roman* Army in *Macedonia*, who ſpoke there in favour of that Prince with extraordinary Inſolence, they fell under the Diſpleaſure of the *Romans*, who even talk'd of declaring War againſt them. The *Rhodians*, alarm'd at this, ſent two new Deputies to *Rome*, who having with much Difficulty obtain'd an Audience of the Senate, appeared there as Suppliants, with their Faces bathed in Tears, and dreſs'd in Mourning Habits. After the moſt abject Submiſſion, and long and warm Solicitations, they were admitted, as they requeſted to be, into the Alliance of the *Roman* People; but, by way of Puniſhment, they were deprived of the Provinces of *Lycia* and *Caria*.

THE *Rhodians* remained very faithful to the *Romans* during their Wars with *Mithridates* King of *Pontus*, even when all the other Iſlands of the *Mediterranean* and *Ægean* Seas revolted to that Prince; but at length, behaving themſelves inſolently towards the *Roman* State, they loſt their Independency, and their Country was made a Province of that Empire; to which it continued ſubject, and afterwards by turns to the *Greek* Emperors and the *Saracens*, till the Year 1124, when it was reduced by the *Venetians*, but recover'd by *John Ducas* in the Year 1227. The *Turks* made a Conqueſt of it in 1283; but the Knights of St. *John* of *Jeruſalem*, being driven from the *Holy Land*, made themſelves Maſters of it about the Year 1309, where they reſiſted the whole *Turkiſh* Power for the Space of two hundred Years and upwards.

AT length, in the Year 1522, *Solyman* the Second, call'd the *Magnificent*, being reſolv'd to drive the Knights out of this Settlement, in which they had given his Predeceſſors ſo much Trouble, came before *Rhodes* in Perſon with a numerous Fleet, at a Time when there were not above five thouſand fighting Men in the City, of whom ſix hundred wore the Habit of the Order, all of them Men of undaunted Courage and Reſolution, and commanded by their Grand Maſter *de Villiers*, a *Frenchman*, whoſe

whoſe Behaviour during the Siege gain'd him great Reputation. The *Turkiſh* Fleet tranſported an Army of two hundred thouſand Men, who received continual Reinforcements and Supplies of Proviſions from the neighbouring Continent of *Natolia*. In ſhort, the Siege was carried on with the greateſt Vigour and Fury, and the Place defended by the Beſieged with all imaginable Bravery, till being reduced to the utmoſt Extremity the valiant Knights were obliged to ſurrender the City and quit the Iſland, which has ever ſince remained under the *Ottoman* Dominion.

OUR Veſſel ſail'd from *Rhodes* on the 6th of *February* in the Morning, with a freſh Gale at Weſt, whereby we ran about ten Miles an Hour for the greateſt Part of the Day; but the Wind ſlacken'd in the Evening, and before Midnight we were quite becalm'd. We had a continual Rain till Morning, and ſome Thunder; but about Nine in the Forenoon a gentle Gale ſprung up again, and we had pleaſant Sailing all that and the following Day. On the 9th it blew very hard, but more Rain falling towards the Evening, the Wind abated. We did not make much Way that Night, but the next Day we ran at leaſt twenty-five Leagues, and made the Iſland of *Cyprus* a little before Sun-ſet. The 11th in the Morning we found ourſelves off Cape *de Gate*, the moſt Southern Point of the Iſland; which having doubled, and paſs'd by the Point of *Lymiſſo*, and afterwards Cape *Grega*, we arrived the ſame Evening in the Harbour of *Famaguſta*.

THE Iſland of *Cyprus* is ſituated in the moſt Eaſterly Part of the *Mediterranean*, ſixty Miles South of the Coaſt of *Caramania*, and thirty Weſt of *Syria*; and is ſuppoſed to have taken its Name from the great Number of Cypreſs Trees that grow in the Country. It ſtretches from the South-Weſt to the North-Eaſt, being about a hundred and fifty Miles in Length, and ſeventy in Breadth in the wideſt Part. The Capital of the Iſland is *Nicoſia*, at preſent the Seat of the *Turkiſh* Beglerbeg or Viceroy, and formerly the Reſidence of their Kings. It ſtands near the Middle of the Country, and is about three Miles

in

in Circumference, but much fallen to Decay, as the People of *Famaguſta* inform'd us.

THE Town of *Famaguſta*, ſuppoſed to be the ancient *Salamis*, which was ſaid to be built by *Teucer* when baniſh'd by his Father*, ſtands on the Eaſtern Part of the Iſland, almoſt over-againſt *Tripoli* in *Syria*. It is a Place of conſiderable Strength, and has a pretty good Harbour, but the Entrance is ſomewhat dangerous for Veſſels of large Burthen. It is inhabited by *Turks*, *Greeks*, *Jews*, *Armenians*, and ſome few *Latins*; but the *Greeks* are moſt numerous, as they are all over the Iſland. While *Cyprus* was under the Dominion of the Chriſtians, it was well peopled, having no leſs than eight hundred or a thouſand Villages in it, beſides ſeveral handſome Cities; but ſince it has unhappily fallen under the *Turkiſh*

* When *Teucer* and his Brother *Ajax* went to the Siege of *Troy*, their Father *Telamon*, it ſeems, gave them a ſtrict Charge, that neither of them ſhould return home without the other. *Ajax*, however, having kill'd himſelf for Anger, becauſe the *Grecians* had adjudged *Ulyſſes* to have the Armour of *Achilles*, *Teucer* ventur'd to return to his native Country without him; but was expell'd by his Father, and is ſaid to have ſettled in *Cyprus* and built *Salamis*, which was the Name of the City and Iſland in the *Saronic* Gulf, whereof *Telamon* was Sovereign. *Horace*, in one of his Odes, has taken notice of this Baniſhment of *Teucer*:

——— *Teucer Salamina patremque*
Cum fugeret, tamen uda Lyæo
Tempora populeâ fertur vinxiſſe coronâ,
Sic triſtes affatus amicos:
Quo nos cumque feret melior fortuna parente,
Ibimus, ô ſocii comiteſque.
Nil deſperandum Teucro duce, & auſpice Teucro:
Certus enim promiſit Apollo,
Ambiguam tellure novâ Salamina futuram. Lib. I. Od. 7.

When *Teucer* fled, diſtreſs'd by angry Fate,
His Country, and his Father's Hate,
With Poplar Crowns he grac'd his drunken Head,
And thus to drooping Friends he ſaid:
Whatever *Chance*, the kinder Parent, ſends,
We'll gladly bear, my noble Friends:
Adieu fond Care, deſpairing Fears be gone,
Whilſt *Teucer* guides and leads you on;
Unerring *Phœbus* ſays our Hands ſhall raiſe
A City in another Place,
Another *Salamis*. ——— CREECH.

Yoke,

Yoke, they have ſpread Ruin and Deſolation over the Country, and it is now ſo thinly inhabited, that half the Lands lie uncultivated; and the noble Buildings, which the *Venetians* erected when they were Maſters of it, are moſt of them demoliſh'd. Many of the fineſt Churches were taken from the Chriſtians when the *Turks* conquer'd the Iſland, and turn'd into Moſques; particularly the Cathedral Church of St. *Sophia* in the City of *Nicoſia*. In a Word, as far as I can learn, the People are loaded with Taxes, and in other Reſpects are rigorouſly treated by their *Mahometan* Maſters, which occaſions many of them to apoſtatize, and embrace the *Turkiſh* Faith, at leaſt in Appearance; eſpecially the Wicked and Profligate, who are generally obſerved to ſhake off the Profeſſion of Chriſtianity, when it is attended with Reproach and Oppreſſion.

THE other chief Towns and Ports of *Cyprus* are *Baffo*, *Serines*, *Larneca*, and *Lymiſſo*. *Baffo*, the ancient *Paphos* or *Paphus*, famous for its Temple of *Venus**, ſtands on the Weſtern Coaſt of the Iſland, and *Serines* on the North. *Larneca*, or *Selines*, ſtands on the South Side of the Iſland, not far from Cape *de Gate*, and has a tolerable Harbour. *Lymiſſo*, formerly *Amathus*†, is ſituate

* From hence *Horace* (*Lib.* I. *Od.* 30.) calls *Venus* the *Queen of Paphos*; and *Virgil* makes her retire thither when ſhe leaves *Æneas* and *Achates*:

Ipſa Paphum ſublimis abit, ſedeſque reviſit
Læta ſuas; ubi templum illi, centumque Sabæo
Thure calent aræ, ſertiſque recentibus halant. Æn. I. 419.

——— The Goddeſs flies ſublime
To viſit *Paphos*, and her native Clime;
Where Garlands ever green, and ever fair,
With Vows are offer'd, and with ſolemn Pray'r;
A hundred Altars in her Temple ſmoke,
A thouſand bleeding Hearts her Pow'r invoke. DRYDEN.

† This City is mention'd by *Virgil*, *Æn.* X. 51. and had ſeveral Mines in its Neighbourhood according to *Ovid*, *Met.* X. 220. It was ſacred to *Venus*, who is thence call'd *Amathuſia* by *Tacitus*, and *Pliny* gives that Name to the whole Iſland. The City is ſaid to have taken its Name from the Hot Baths near it, the Steam or Vapour of which is call'd *Amathus* in the *Syrian* Language.

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on the South-Eaſt, and is now eſteemed the beſt Port in *Cyprus*.

THE Air of this Country is for the moſt part hot and dry, and not very healthy; and there are but few Springs and Rivers in the Iſland; ſo that if the Rains do not fall plentifully at the uſual Seaſons, the Inhabitants are very much diſtreſs'd for want of Water. This is ſaid to have been the Caſe in the Time of *Conſtantine* the Great, when the Rains failing them for near thirty Years together, the Iſland was almoſt diſpeopled, the Natives being obliged to remove to other Countries. The moſt remarkable Mountain, or rather Chain of Mountains, in *Cyprus*, is call'd *Olympus*, a Name common to ſeveral others, one in *Natolia*, another in *Theſſaly*, and another in *Arcadia*. It is about fifty Miles in Circumference, great Part of it cover'd with Woods; and at the Foot of it are fine Vineyards, which afford excellent Wine, and the Inhabitants have not only enough for their own Uſe, but export ſome of it to their Neighbours. The Iſland alſo produces a ſufficient Quantity of Corn, though much of it lies uncultivated, as I have obſerved already; and if their Harveſt fails them for want of Rain, they can eaſily be ſupplied from the Continent. The Cattle they have is enough for their own Conſumption; many Parts of the Country abound with Wild Fowl and ſeveral Sorts of Game, and they have Plenty of Fiſh upon the Sea-Coaſts. As to the Trade of the Iſland, it is pretty conſiderable, chiefly carried on by *Jews* and *Armenians*; and ſeveral *European* Conſuls and Factors reſide in the Country. Their chief Commodities, beſides Wine, are Oil, Cotton, Wool, Salt, ſome Silk, and ſome Turpentine.

THERE are ſeveral Sorts of Earth found in *Cyprus* that are fit for the Painter's Uſe, eſpecially red, black, and yellow; and it is likewiſe ſaid to produce the *Lapis Aſbeſtos*, or *Amianthus*, of which the Ancients made a Kind of Thread that would remain unconſumed in the moſt intenſe Fire; and we have had ſome modern Experiments of that nature, which have ſufficiently proved that the Thing is not a Fiction. One Inconvenience, which

which this Iſland is ſubject to, and which I had like to have omitted, is the Swarms of Locuſts that viſit it in the hot Seaſon, appearing like Clouds, and darkening the very Sky, and would devour all the Fruits of the Earth, if they were not driven to Sea by a North Wind that uſually blows about the Time of their coming.

NOT only particular Towns here, but the whole Iſland was anciently conſecrated to *Venus*, who thence was call'd *Venus Cypria* and *Dea Cypri*, and is repreſented by the Poets as taking a peculiar Pleaſure in viſiting this Country. The People, like the Goddeſs they adored, are charged with being looſe and laſcivious, and their Women are ſaid to have been particularly free of their Favours to Foreigners: And what indeed could be expected from a Generation who made it an Act of Religion to indulge and gratify their Paſſions? But as to the Manners of the *Cyprians* at preſent, my ſhort Stay amongſt them gave me ſo little Knowledge of the People, that I ſhall not pretend to paſs a Judgment either upon their Vices or Virtues. And with reſpect to the ancient Inhabitants of *Cyprus*, we muſt by all means make Exceptions from the general Cenſure, for the Country has produced ſome conſiderable Philoſophers and Poets, and the Apoſtle *Barnabas* was alſo a Native of this Iſland *, who with St. *Paul* firſt planted Chriſtianity amongſt them †; on which Account their Archbiſhop was made independent of the See of *Antioch*, to which all the reſt of the Eaſtern Biſhops were formerly ſubject.

ACCORDING to *Joſephus*, the Iſland of *Cyprus* was firſt peopled by *Kittim* and his Deſcendants, the Poſterity of *Javan*, from whom he ſuppoſes the ancient *Citium*, now *Chiti*, took its Name; but in the *Apocrypha* we find *Macedonia* denoted by the Land of *Chettim*, *Alexander* being mentioned as coming from thence ‡; and *Perſeus*, King of *Macedonia*, is call'd King of the *Citims* ‖. But, to leave theſe critical Enquiries, it is certain that *Cyprus*, like moſt other Countries, was anciently govern'd by ſe-

* *Acts* iv. 36.
† *Acts* xiii. 4, *& ſeq.*
‡ 1 *Macc.* i. 1.
‖ 1 *Macc.* viii. 5.

veral

veral petty Sovereigns or Heads of Families, who were firſt brought into Subjection by *Amaſis* King of *Egypt*, and afterwards by the *Phœnicians*; at leaſt, each of theſe Nations had their Colonies in the Iſland, who maintained a Superiority over the Natives. When *Cyrus*, the *Perſian* Monarch, invaded this Country, he found it under the Dominion of nine ſeveral Princes, whom he permitted, after his Conqueſt, to retain their Title and Authority, but obliged them to pay him an annual Tribute. In the Reign of *Ochus*, the *Cyprians*, encouraged by the good Succeſs of the *Phœnicians* in their Revolt againſt *Perſia*, follow'd their Example, and endeavoured to render themſelves independent: *Ochus* ſent Orders to *Idriæus*, King of *Caria*, to make War againſt them; who ſoon after fitted out a Fleet, and ſent eight thouſand *Grecians* along with it, under the Command of *Phocion* the *Athenian* and *Evagoras*, which latter had been expell'd from his Kingdom of *Salamis* by his Uncle *Protagoras*, and therefore gladly embraced this Opportunity, as it ſeem'd to be, of re-aſcending the Throne. This War with *Cyprus*, however, did not laſt long; for *Ochus*, having his Mind wholly bent on the Reduction of *Egypt*, was content to come to an Accommodation with the nine *Cyprian* Kings, who ſubmitted to him again upon having their Grievances removed, and were continued in the Government of their reſpective Territories. The greateſt Difficulty was to ſatisfy *Evagoras*, who demanded to be re-inſtated in the Kingdom of *Salamis*; but it being evidently proved before *Ochus*, that he had committed the moſt flagrant Oppreſſions during his Reign, the *Perſian* Monarch thought fit to leave *Protagoras* in Poſſeſſion of the Throne, and to give *Evagoras* ſome remote Government in his Empire; wherein having repeated the ſame Crimes he had been guilty of at *Salamis*, he was alſo expell'd from thence, and fled into *Cyprus*, but was ſeized, and put to Death in that Iſland.

NOT long after this, *Alexander* the Great made a Conqueſt of *Cyprus*; but after the Death of that Prince we find it ſometimes govern'd by the Kings of *Egypt*, and ſometimes by thoſe of *Syria*, till it was at laſt ſeized upon by

by the *Romans*; an Action very much to the Diſhonour of that People, as will appear by a brief Account of the whole Affair. *Clodius*, whom the *Romans* had ſent with a ſmall Fleet againſt the Pirates who infeſted the Coaſt of *Cilicia*, happen'd to be defeated and taken Priſoner; whereupon he requeſted *Ptolemy* King of *Cyprus*, Brother of *Ptolemy Auletes* who then reign'd in *Egypt*, to furniſh him with a Sum of Money to procure his Liberty. That Prince, who was extremely covetous, ſent him only two Talents; which the Pirates refuſed to take, chuſing to releaſe *Clodius* out of mere Generoſity, rather than accept of ſo ſmall a Ranſom. *Clodius* was highly incenſed againſt *Ptolemy*, and meditated Revenge on him as ſoon as poſſible. He had found Means to get himſelf elected Tribune of the People, an Office that gave him conſiderable Power and Influence, which he took care to employ for the Deſtruction of his Enemy. He pretended that *Ptolemy* had no Right to the Kingdom of *Cyprus*, which had been left to the *Roman* People by the Will of *Alexander*, who died at *Tyre*, and who was the immediate Predeceſſor of *Ptolemy Auletes*. In conſequence of this Suggeſtion, it was determined that the Kingdom of *Egypt*, and that of *Cyprus* which depended upon it, appertain'd to the *Romans* in virtue of that Donation; and *Clodius* obtain'd an Order of the People to ſeize the Kingdom of *Cyprus*, to depoſe *Ptolemy*, and to confiſcate all his Effects. To put this unjuſt Order in Execution, he had the Credit and Addreſs to get one of the juſteſt of all the *Romans* elected, namely, *Porcius Cato*; who was accordingly diſpatch'd to *Cyprus*.

ON his Arrival at *Rhodes* he ſent a Meſſage to *Ptolemy*, adviſing him to retire peaceably from his Kingdom, and promiſing, in caſe he complied, to procure him the Highprieſthood of the Temple of *Venus* at *Paphos*, the Revenues whereof were ſufficient for an honourable Subſiſtence. Though *Ptolemy* was not in a Condition to defend himſelf againſt the Power of the *Romans*, he could not bear the Thoughts of reſigning his Crown for an inferior Station, and therefore rejected the Propoſal. Determin'd to end his Life and Reign together, he embark'd

and

and put to Sea with all his Treaſures, intending to have Holes bored in the Bottom of the Veſſel, that it might ſink with him and his Riches: But when he came to put his Purpoſe in Execution, though he ſtill perſiſted in the Reſolution of dying himſelf, he had not the Courage to involve his well-beloved Treaſures in the ſame Deſtruction; thereby plainly ſhewing, that he valued them more than his own Perſon, and was a mean Slave to his Gold, at the ſame Time he enjoy'd the Title of King of *Cyprus*. In a Word, he return'd to Shore, replaced his Riches in his Magazines, and afterwards poiſon'd himſelf, leaving the whole Booty to his Enemies. The following Year *Cato* carried theſe Spoils to *Rome*, which were of ſuch Value, that in the greateſt Triumphs the like had ſcarce ever been brought into the publick Treaſury; the Sum amounting, according to *Plutarch*, to almoſt ſeven thouſand Talents; which we may gueſs to be about one Million and a half Sterling, the Value of the Talent among the Ancients being ſo very different in different Countries, that we are liable to much Uncertainty in reducing it to the *Engliſh* Standard. *Cato* cauſed all *Ptolemy*'s precious Effects and Moveables to be ſold publickly, reſerving nothing to himſelf but a Picture of *Zeno* *, the Founder of the Sect of Philoſophers call'd *Stoics*, whoſe Sentiments he follow'd.

* This Philoſopher was a Native of *Citium* in *Cyprus*, inhabited by a Colony of *Phœnicians*; whence he is ſuppoſed to have borrow'd many of his Dogmata from the *Phœnician* Philoſophy, which many learned Men maintain was itſelf borrow'd from the *Jewiſh*; though it muſt be allow'd, there appear as many things in the *Stoic* Philoſophy borrow'd from *Plato*'s and *Socrates*'s School, as from that of *Moſes*. *Zeno*, making a trading Voyage from *Citium* to *Athens*, was ſhipwreck'd not far from that Port, whereupon he ſettled there and taught Philoſophy. He became exceedingly reverenced at *Athens* for the Probity and Severity of his Life and Manners, inſomuch that the *Athenians* decreed him a golden Crown in his Life-time, and conſecrated an Altar to him after his Death. The great and fundamental Principle of his Morality was, *That we ought to live conformably to Nature*, and that *the ſovereign Good of Man conſiſts in Virtue*. It is ſaid that *Zeno* hang'd himſelf; and moſt of his Diſciples, if not all of them, thought Self-Murder allowable. His chief Followers among the *Romans* were *Cato*, *Varro*, *Seneca*, and the Emperor *Marcus Antoninus*.

THIS

THIS Tranſaction, as I before obſerved, reflects great Diſhonour on the *Roman* People, and ſhews them not ſuch as they were in the happy Ages of their Republic, diſtinguiſh'd by their Contempt of Riches and Eſteem for Poverty; but as they were degenerated and debaſed, after Gold and Silver, brought into *Rome* by her victorious Generals, had in a manner triumph'd over that conquering City by their pernicious Influence. But what is particularly ſurprizing is, that *Cato*, one of the moſt upright Men of thoſe Times, ſhould have any hand in ſo notorious an Injuſtice, as that of depriving a Prince of his Dominions, from no other Motive, as appears, than to gratify an unreaſonable Reſentment, and to ſweep away the Wealth and Treaſures of the Country.

ON this Occaſion *Cicero* expreſſes a juſt Indignation, obſerving that the *Roman* People, inſtead of making it their Glory, as formerly, to replace conquer'd Princes upon their Thrones, now give Orders for a King, if not an Ally, at leaſt a conſtant Friend to the Republick, who had never done them any Injury, whom they had never had any Reaſon to ſuſpect or complain of, to be plunder'd on a ſudden without any Formality, ſtripp'd of the Dominions left him by his Anceſtors, and his Effects ſold by Auction almoſt before his Eyes. A fine Leſſon this for other Princes, continues *Cicero*; from this fatal Example they learn, how precarious their Situation is, ſince, amongſt the *Romans*, there needs only the Intrigues and Intereſt of a ſingle Tribune, for depriving them of their Thrones, and plundering them of all their Riches*.——But to make an End of our Account of *Cyprus*.

* *Cicero*'s own Language is ſo beautiful, that the Paſſage is well worth tranſcribing, "Ptolemæus "rex, ſi nondum ſocius at non "hoſtis, pacatus, quietus, fretus "imperio populi Romani, regno "paterno atque avito regali otio "perfruebatur. De hoc nihil co-"gitante, nihil ſuſpicante eſt ro-"gatum, ut ſedens cum purpura "& ſceptro & illis inſignibus re-"giis, præconi publico ſubjice-"retur; & imperante populo Ro-"mano, qui etiam victis bello "regibus regna reddere conſuevit, "rex amicus, nullâ injuriâ com-"memoratâ, nullis repetitis re-"bus, cum bonis omnibus publi-"caretur.---Cyprius miſer, qui "ſemper ſocius, ſemper amicus

AFTER

AFTER the *Romans*, the Iſland was ſubject to the *Greek* Emperors, in whoſe Time it was taken and ravaged by the *Saracens*, but return'd to the Obedience of its former Maſters. About the Year 1190 *Richard* the Firſt, King of *England*, putting in here for freſh Water in his Voyage to the *Holy Land*, and not meeting with a hoſpitable Reception, turn'd his Arms againſt the Iſland, ſubdued it, and transferr'd his Right of Conqueſt to *Guy Luſignan*, the titular King of *Jeruſalem*, whoſe Family continued poſſeſs'd of it till the Year 1423; at which Time the Sultan of *Egypt* invaded the Country, and took *John* the King Priſoner. That Prince, however, paying a great Sum of Money for his Ranſom, was ſet at Liberty, and permitted to enjoy his Kingdom, on Condition of being ſubject to an annual Tribute of forty thouſand Crowns. About the Year 1473, one of theſe tributary Kings left the Iſland by Will to the *Venetians*, who held it near a hundred Years under the ſame Tribute; when *Selim*, the *Turkiſh* Emperor, as Sovereign of *Egppt*, laid Claim to *Cyprus*, and actually ſent his Grand Vizier *Muſtapha* to make himſelf Maſter of it, who laid Siege to *Famaguſta* in the Year 1570, and obliged the Governor to ſurrender upon honourable Conditions. The treacherous *Turk*, however, having taken Poſſeſſion of the Place, barbarouſly maſſacred the principal Inhabitants in cold Blood, and cauſed the Governor, who had valiantly defended the City to the laſt Extremity, to be flea'd alive, and hang'd up at the Yard-Arm of his Ship, in order to ſtrike a Terror through the reſt of the Country. Having afterwards reduced the City of *Nicoſia*, all the other Towns in the Iſland ſurrender'd at Diſcretion; and the chief of the Natives being cut off, the Vizier thought fit to ſpare the Peaſants and Artificers, giving them

" fuit; de quo nulla unquam ſuſ-
" picio durior aut ad ſenatum,
" aut ad imperatores noſtros al-
" lata eſt; vivus (ut aiunt) eſt &
" videns, cum victu & veſtitu
" ſuo, publicatus. En cur cæ-
" teri reges ſtabilem eſſe ſuam
" fortunam arbitrentur, cum hoc
" illius funeſti anni perdito exem-
" plo videant, per tribunum ali-
" quem ſe fortunis ſpoliari (poſſe)
" & regno omni nudari." *Cic. Orat. pro Sextio.*

the

the Liberty of following their Occupations and exerciſing their Religion, on Condition of paying ſuch a Tribute as ſhould be impoſed on them by the Grand Signior: And from this Time the *Turks* have remain'd Maſters of *Cyprus*. *

ON the 17*th* of *February* we ſail'd from *Famaguſta* with the Wind at North-Weſt, and the next Day landed ſafe at *Tripoli* of *Syria*, taking up our Lodgings at a Merchant's Houſe, to whom we had a Recommendation from our Friends at *Smyrna*. This City is the Seat of a *Turkiſh* Beglerbeg who commands the Province, and, ſtrictly ſpeaking, is at preſent the Capital of that Country which was anciently call'd *Phœnice* or *Phœnicia*, but is uſually comprehended under the general Name of *Syria*. The greateſt Part of the Town is ſituated between two Hills, on one of which, towards the Eaſt, ſtands a Caſtle, that commands the Place, but is now in a ruinous Condition, ſerving rather for a Priſon than a Garriſon. The other Hill, which lies Weſtward from the Sea and the Town, is ſaid to owe its Riſe, as it certainly does its Increaſe, to the Sand blown to it from the Shore, which, according to a Prediction they have amongſt them, is one Day or other to bury the whole City. *Tripoli* ſtands about a Mile from the Sea, having but an indifferent Port, or rather an open Road, which however is a little cover'd from the Wind and the Fury of the Waves by two ſmall Iſlands a League and a half diſtant from the Coaſt; and for its Security from Pirates, there are ſeveral ſquare Towers built along the Shore at convenient Diſtances.

* When the Grand Vizier had made this barbarous Conqueſt, it is reported that he ſent a certain *Cyprian* Lady as a Preſent to his Maſter, with two large Ships laden with the Plunder of the Iſland; but that the Lady, to avoid the Embraces of the Sultan, found means to blow up one of the Ships, and thereby deſtroy'd herſelf and all the People in both the Veſſels; which is applauded by many Writers as a very heroick Action: But, ſays a modern Hiſtorian, if all the Mariners and Paſſengers periſh'd, it muſt be very difficult to know how the Accident happen'd; and were the Story true, the Lady ſeems to have rated her Virginity a little too high, to think that the Deſtruction of ſome hundreds of Souls was not equivalent to the Loſs of it.

The

The Town is prettily built, and has a Rivulet running through it, that comes from Mount *Libanus*, and waters the neighbouring Gardens, which are full of Orange and white Mulberry-Trees. Theſe afford Food for their Silk-Worms, and the Trade of the Place ſeems chiefly to conſiſt in its Silk Manufactures. *Tripoli* is ſaid to have derived its Origin from the joint Contribution of the three Cities, *Sidon*, *Tyre*, and *Aradus*; and accordingly was at firſt three diſtinct Towns, at a ſmall Diſtance from each other, inhabited by three different Draughts or Colonies, but all within one common Wall or Incloſure: And this ſeems to be confirm'd by ſeveral Heaps of Ruins and Pillars of Granite, that are to be ſeen in the Fields near the Shore, which are unqueſtionably the Remains of ſome conſiderable Buildings.

HAVING conſiderably more Time upon our Hands than was neceſſary to get to *Sidon* before the Departure of the *French* Conſul, we choſe to ſpend a Week or two in making ſome Excurſions into the Country not far from *Tripoli*. We made a ſmall Preſent to the Baſhaw of *Tripoli*, and paid him a Viſit, who receiv'd us with great Civility; for a Gueſt is generally welcome to a *Turk* when ſuch a Forerunner goes to beſpeak his Admiſſion. After he had entertain'd us handſomely with Sherbet, Coffee, Tobacco, and Perfumes, underſtanding our Intention of viewing the Country, he order'd a Guide to attend us, and to take all poſſible Care to prevent our being inſulted or interrupted.

THOUGH the Seaſon of the Year was not quite proper for viſiting Mount *Libanus*, great Part of it being cover'd with Snow, yet, deſpairing of another Opportunity, we reſolv'd to attempt at leaſt to ſee the famous Cedars which Travellers ſpeak of with Admiration, and to which ſuch frequent Alluſions are made in the Holy Scriptures. Having provided all Things neceſſary for a longer Journey than we deſign'd to take, as not knowing what Inducements we might have to proceed farther, we ſet out on the 20th in the Morning, and after travelling three Hours and a half acroſs the Plain of *Tripoli*, we came to the Foot of Mount *Libanus* or *Lebanon*. From thence we con-

continually aſcended with great Fatigue, and in five Hours more arriv'd at a ſmall Village call'd *Eden*, where we thought it moſt adviſeable to ſtay that Night for fear of worſe Accommodation. In the Morning we proceeded over Snow which was hard frozen, and in leſs than three Hours arriv'd at the Cedars, not far from the higheſt Part of *Libanus*. Several of theſe Trees are remarkable for their Age and prodigious Bulk, but there are many young ones of a ſmaller Size. Of the old ones, which are very large, there are only ſixteen; one whereof we meaſured, and found it near thirteen Yards in Circumference, and its Branches ſpreading every way round it for about forty Paces. Five or ſix Yards from the Ground the Trunk divides itſelf into five Limbs, each of them as big as a great Tree; but there are but few of the Cedars of theſe vaſt Dimenſions. How remarkable the Cedars of *Lebanon* were in ancient Times, may be judged from the frequent mention made of them in the Old Teſtament; and the few of them that are left are held in great Veneration * by the Inhabitants of theſe Parts.

AFTER we had ſtaid at this Place about half an Hour, which was as long as the Rigour of the Cold would permit, we made all the Haſte we could to *Canobine*, a Convent of *Maronites*, and the Seat of their Patriarch, where we met with a very kind Reception. The Situation of this Monaſtery is not only delightful, but admirably adapted for a devout Retirement; for in the Side of *Libanus* there is a very deep Aperture running up into the

* The *Memoirs of the Miſſionaries in the Levant* inform us, that upon the Day of the *Transfiguration* the Patriarch of the *Maronites* (Chriſtians inhabiting Mount *Libanus*) repair to theſe Cedars, attended by a Number of Biſhops, Prieſts, and Monks, and follow'd by five or ſix thouſand of their Religion from all Parts; and that under theſe Trees they celebrate that Feſtival, which they miſcal the *Feaſt of Cedars*. We are alſo told, that the Patriarch officiates pontifically on this ſolemn Occaſion; that they are particularly mindful of the Bleſſed Virgin on this Day, becauſe the Scripture compares her to the Cedars of *Lebanon*; and that the ſame holy Father threatens with his Church Cenſures thoſe who preſume to hurt or diminiſh the Cedars that are ſtill remaining.

Mountain eighteen or twenty Miles, which on both Sides is high and ſteep, but cloath'd with Trees and Herbage from top to bottom, and every where water'd with little Springs and Rivulets, wich fall down the Rocks, and form delightful Caſcades. Theſe Streams, uniting at the Bottom, make a full and rapid Torrent, which adds to the Pleaſure of the Place by its agreeable Murmurs. *Canobine* is ſituated on the North Side of this Chaſm, about half way up the Mountain; and is but a mean Structure, ſtanding at the Mouth of a Cave, having a few Rooms only which front outwards and enjoy the Light of the Sun, the reſt being a ſubterraneous Apartment. It has alſo a Church ſuitable to its own Appearance, one Side whereof ſtands towards the Light, and the other towards the Grotto. The Emperor *Theodoſius* the Great was the Founder of this Monaſtery, which has been ſeveral Times rebuilt; but the Church looks very ancient, and is ſaid to be the ſame that was firſt erected.

THE Valley of *Canobine*, one of the moſt pleaſing Receſſes that can be imagin'd, has been formerly much frequented by Perſons devoted to a religious Life; for we ſtill ſee here abundance of Cells, Hermitages, and Monaſteries: Nay, there is ſcarce any little rocky Prominence on the Side of the Mountain, which has not ſome ſmall Structure upon it, ſerving anciently for the Reception of Monks and Hermits, but moſt of them now deſtitute of thoſe pious Inhabitants.

WE ſtaid all Night at this Convent, and had an Opportunity of converſing ſome Hours with the Patriarch, a venerable old Man, whoſe Learning and affable Behaviour, as well as his grey Hairs, commanded Reſpect and Eſteem. We aſk'd him ſeveral Queſtions relating to Mount *Libanus*, particularly the Snow, which we were told continues all the Year round; but this he inform'd us was not true, except it was meant of ſuch Snow as lay in Clefts and Cavities which the Sun never ſhone upon; for as to the reſt, it generally begins to melt in *April*, the Mountain is quite clear by the End of *July*, and the Snows ſeldom fall again till the Month of *December*.

Thus

Thus *Libanus* is of Service to the adjacent Country, preſerving, by its exceeding Height, abundance of Snow, which thawing in the Heat of Summer affords Supplies of Water to the Rivers and Springs in the Vallies below.

THE Inhabitants of this Range of Mountains call'd *Libanus* are chiefly *Maronites*, a Sect of Chriſtians concerning the Origin and Founder whereof the Learned are divided. The *Maronites* themſelves derive their Name from one *Maron*, who lived in the Beginning of the fifth Century, and whoſe Life is written by *Theodoret*; and the Jeſuit *Sacchini* is of the ſame Opinion, believing that they never ſeparated from the Catholic Church, and that what has given occaſion to their being judged in a Schiſm is their Union with the Church of *Rome* towards the End of the twelfth Century, which ſome take for a Return to the Catholick Faith. This Union was effected by *Aimeri*, third *Latin* Patriarch of *Antioch*; ſince which Time the *Maronites* have uſed the Mitre, Ring, Croſier, and other *Epiſcopalia* of the *Latin* Church, but their Service is ſtill perform'd in the *Chaldee* Language: Their Patriarch alſo is obliged to have a Bull of Confirmation from the Pope, but continues to be elected by the Clergy and People, according to the ancient Cuſtom.

SEVERAL learned Men, as *Morin* and Cardinal *Bona*, take *Maronite* for the Name of an heretical Sect, like *Neſtorian*, *Marcionite*, and others of that nature; ſo that according to their Account, *Maron*, whom the *Maronites* eſteem as a Saint, was in reality a Heretick. But *Fauſtus Nairon*, a *Maronite* ſettled at *Rome*, has publiſh'd an Apology for *Maron* and the reſt of his Nation, wherein he maintains, that the Perſon from whom they have taken their Name was no Heretick, but the *Maron* mention'd by *Chryſoſtom*, *Theodoret*, and in the *Menologium* of the *Greeks*; that the Diſciples of this *Maron* ſpread themſelves throughout all *Syria*; that they built ſeveral Monaſteries, and, among others, one that bore the Name of their Leader; that all the *Syrians*, who were not tainted with Hereſy, took Refuge among them; and that for this

Reaſon the Hereticks of thoſe Times call'd them *Maronites*.

I SHALL not pretend to determine this Controverſy, but only give the Reader ſome few Particulars relating to the preſent State of theſe Eaſtern Chriſtians. As to their Faith, they agree in the main with the reſt of the Eaſtern Church; but they have of late embraced ſeveral Doctrines of the Church of *Rome*, which have been propagated among them by the Popiſh Miſſionaries, and ſtill continue to be by thoſe who are educated in the *Maronite* College in that City. Their Patriarch and Biſhops are choſen out of the Monks, and obſerve a perpetual Celibacy; but their Prieſts are allow'd to marry before Ordination. The Prieſts do not ſay Maſs ſingly, but all ſay it together, ſtanding round the Altar. In the Euchariſt they make uſe of unleaven'd Bread; and the Laity have hitherto partaken in both Kinds, but the Practice of communicating in one is gaining Ground amongſt them by little and little. *Lent* is the Faſt they obſerve with the greateſt Strictneſs, during which Time they eat nothing, unleſs it be two or three Hours before the riſing of the Sun. On *Wedneſdays* and *Fridays* throughout the Year they abſtain from Fleſh, Eggs, and Milk; and they faſt twenty Days before *Chriſtmas*, and fifteen before the Feaſts of St. *Peter*, St. *Paul*, and the *Aſſumption of the Virgin*. Their Biſhops confer Orders at all Feſtivals, and ſometimes all the ſeveral Orders upon one Perſon in a few Hours time; and obſerve particular Ceremonies in ordaining their Arch-Prieſts. Some of their Biſhops are no more than Abbots, have no Cure of Souls, and are only diſtinguiſh'd from other Monks by a Mitre and Croſs during the Celebration of Divine Service. In Matters of Penance and Abſolution the Authority of all their Prieſts is equal, there being no particular Caſes reſerv'd for the Cognizance of the Biſhops or Patriarch.

THE Monks among the *Maronites* are all of one Order, ſuppoſed to have been originally that of St. *Anthony*, and ſeem to be the Remains of the ancient Hermits that were ſo numerous in *Syria* and *Paleſtine*. They make no Vows of Poverty, Chaſtity, and Obedience, but receive Admonitions

Admonitions upon thoſe Subjects when they are admitted into the Monaſtery. They are allow'd to walk about where they pleaſe, and are frequently abſent from the Convent ſeveral Days together; but their Behaviour is ſuch that they very ſeldom tranſgreſs the Rules of their Profeſſion. They wear a Garment of coarſe Cloth, and a black Hood on their Heads; and many of them live like Hermits, in Caves and Grottos, chuſing the moſt obſcure Receſſes of the Mountain, and fartheſt removed from the Commerce of the World. They ſeldom drink Wine, and eat very little Fleſh, living chiefly upon Bread, Honey, Milk, Fruits, and Vegetables. But I would not be underſtood as if all of them led a Life of Idleneſs; for a certain Number belonging to each Monaſtery are employ'd in cultivating their Lands, pruning their Vineyards, and other Labours of Huſbandry; which they are obliged to do, not only for their own Suſtenance, but to enable them to pay the Taxes impoſed upon them by the *Turks*, and to ſatisfy the unreaſonable Exactions of thoſe inſolent and covetous Maſters. In ſhort, they ſeem to have made Choice of Poverty and Abſtemiouſneſs, that others may enjoy the Fruits of their Labour; for they are extremely hoſpitable, as we particularly experienced in the Monaſtery of *Canobine*, where they kindly entertain all Strangers, not excepting even the *Turks* themſelves.

To this Account of their Eccleſiaſticks and Religious, it may not be amiſs to add a Word or two concerning the *Maronites* in general. They dwell in little Villages and mean Houſes ſcatter'd up and down Mount *Libanus*, which is reckon'd a good Day's Journey in Breadth, and four or five in Length, and is ſuppoſed to be inhabited by ten or twelve thouſand Families. Though there are ſome Perſons of Wealth and Quality among them, they affect to ſeem poor, for fear of the Extortions and Oppreſſions of the *Turks*, who ſometimes carry their Tyranny ſo far, as to ſeize upon their Eſtates, and make the Heirs of the Deceaſed purchaſe their Inheritance with large Sums of Money. The Habit of the *Maronites* is a Veſt and Turbant, of ſuch Colours as are permitted them by

the *Turks*, and moſt of them go bare-legg'd. In their Stature, as well as Temper, they pretty much reſemble the *Italians*; whom, however, they far exceed in their Hoſpitality. Many of them, that are train'd up in the colder Parts of the Mountain, are active, hardy, and fit for War or laborious Employments; their chief Exerciſe being to hunt and deſtroy the wild Beaſts that frequent the upper Regions of *Libanus*. Their Weapons are Bows and Arrows, Scymitars, Daggers, and ſome Fire-Arms. They ſit croſs-legg'd, in the Manner of the *Turks*, on Mats or Carpets ſpread upon the Floor, and thus they take their Meals; nor do they uſe Knives or Forks, but only Spoons. When they entertain one another, the Maſter of the Houſe has enough to do to fill the Glaſſes for his Gueſts, as is the Cuſtom; for when any one drinks, the Example is generally follow'd by all the reſt of the Company. The more freely they drink, it ſeems, the more welcome they are; and if a Stranger comes in, and does not eat and drink without Ceremony, it is reckon'd an Affront, or at leaſt ill Manners. When the Prieſts ſay Grace before and after Meat, they make uſe of Incenſe; as they likewiſe do to welcome any Perſon of Quality or Dignitary of the Church who comes to pay them a Viſit. The *Maronites* have a great Veneration for their Prieſts, whoſe Prayers and Bleſſings they generally requeſt before they undertake a Journey, or any Affair of Importance; and if they meet a Prieſt, they uſually ſalute him by kiſſing his Hand, who in return makes the Sign of the Croſs, and gives them his Benediction. They make great Lamentations for their deceaſed Friends, and dreſs no Victuals for ſome time in the afflicted Family, but are ſupplied by their Kindred and Acquaintance. As for the *Maronite* Women, they are modeſt in their Apparel and Behaviour, covering their Faces with a Veil when they meet any Stranger, and avoiding him as much as poſſible. Their Habit is much like that of the *Italian* Ladies, and ſome of them wear Bracelets upon their Arms and Legs after the Manner of their *Turkiſh* Neighbours. At Church they have a Diviſion to themſelves, ſo as not to be ſeen by the Men; and when Divine Service

vice is over, not a Man ſtirs from his Place till all the Women are gone out: By which Sort of Regulations I ſuppoſe the *Maronites*, as well as other Eaſtern Chriſtians, intend to guard againſt all Immodeſty, and to prevent the Devotion of their religious Aſſemblies from being interrupted.

AFTER our agreeable Entertainment at *Canobine*, we began to think of returning to *Tripoli*; but conſidering, that, according to the Courſe of our intended Journey, we ſhould never have an Opportunity of ſeeing *Balbeck* and *Damaſcus* if we did not embrace the preſent, we determin'd to pay a viſit to thoſe Cities. In this Reſolution we were confirm'd by the Encouragement of our Guide, who promis'd to conduct us croſs a Part of the Mountain ſo as to avoid a great deal of Snow, and bring us to *Balbeck* in eight Hours time. Accordingly having taken Leave of our good old Patriarch, we ſet out from *Canobine* on the 22d at Seven in the Morning, and aſcending the Mountain for two Hours, we travell'd another Hour over deep Snow hard frozen, till we got into a beaten Road, by which deſcending for two Hours more, we enter'd a fine Valley call'd *Bocat*. It takes up about the ſame Time to croſs the Valley at this Place, but it extends ſeveral Days Journey in Length, lying North-Eaſt and South-Weſt with little Variation. On both Sides of it run two Ranges of Mountains, parallel to each other; the one, which we had juſt paſs'd over, call'd *Libanus*; the other, oppoſite to it, *Anti-Libanus*. In an Hour and a half, ſteering directly croſs the Valley, we came to a Village call'd *Yead*; and from thence, in leſs than an Hour, we arriv'd at *Balbeck*, but did not enter the City that Night, waiting for a Permiſſion from the Governor, which we obtain'd the next Morning, and thereby rambled about to make our Obſervations with the greater Freedom and Security.

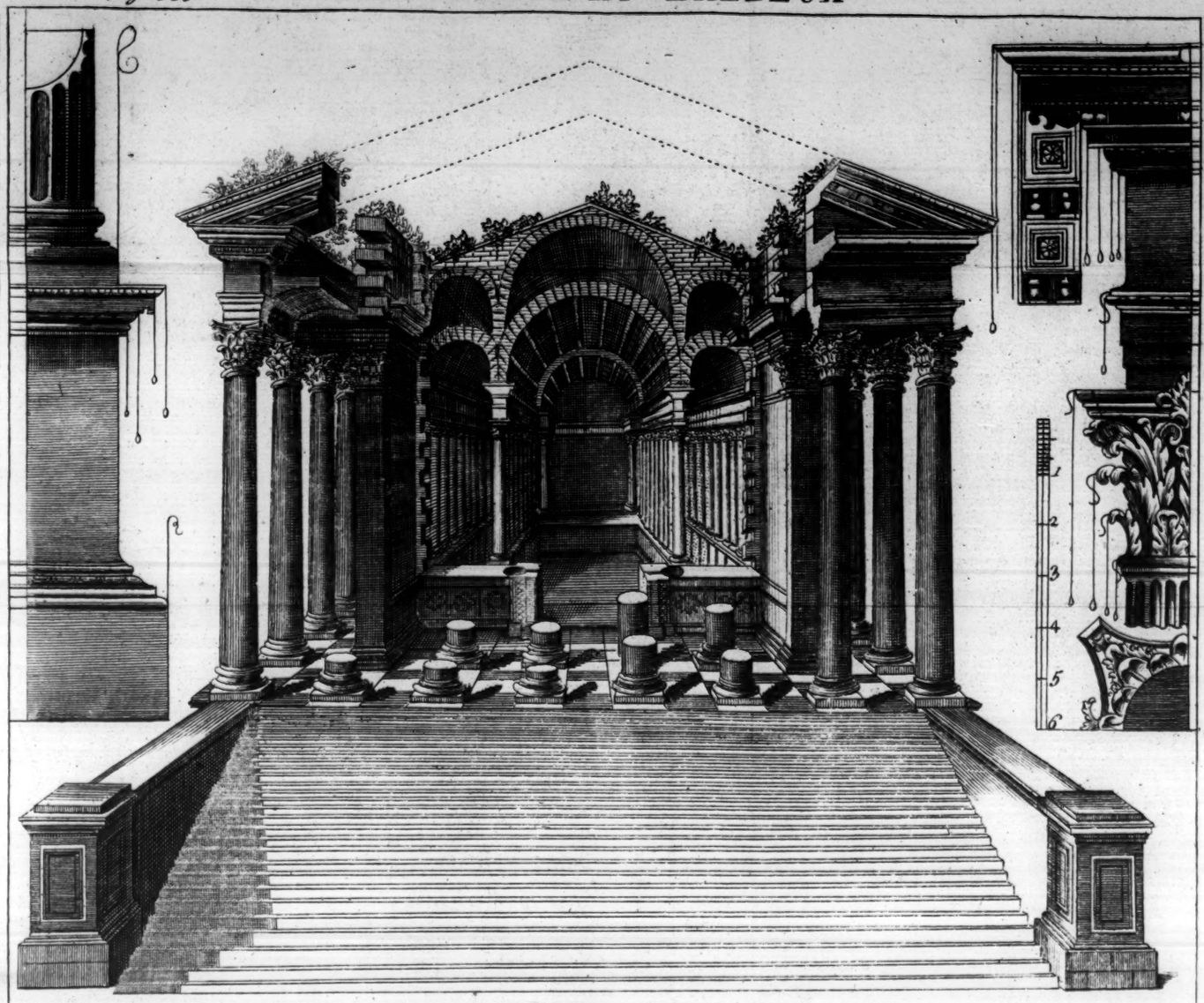
THE City of *Balbeck* is ſuppoſed to be the ancient *Heliopolis*, ſo call'd from an Image of the Sun which was worſhipp'd by its Pagan Inhabitants; and its preſent Name ſeems to favour the Conjecture, as inclining to the

ſame Signification; for though *Baal* imports Idols in general, it is frequently appropriated to the Sun, the chief Idol of this Country. It is pleaſantly ſituated on the Eaſt Side of the Valley of *Bocat*, being encompaſs'd with Gardens, through which run ſeveral fine Rivulets that fall from the neighbouring Mountains. The Town is of a ſquare Form, ſurrounded with a Wall of conſiderable Strength, which has been built out of the Ruins of the ancient City, as appears from ſeveral Stones inſcrib'd with Scraps of *Roman* Names, or ſome unintelligible Letters, ſerving however to denote the great Reſort of the *Romans* to this Place in the flouriſhing Times of their Empire. Round the Wall are Towers at equal Diſtances; but the whole Encloſure is but ſmall, each Side of the Square being about a Quarter of a Mile, and the Houſes within it are very mean, ſuch as we uſually meet with in *Turkiſh* Villages.

THE chief if not the only Inducement that leads Strangers to viſit *Balbeck* at preſent, are the noble Remains of a Heathen Temple on the South-Weſt Side of the City, with ſome other Buildings, all of them exceedingly magnificent; but in later Times theſe old Structures have been patch'd and pieced, ſome Additions made to them, and the Whole converted into a Caſtle. The additional Buildings are in no deſpicable Taſte, but the modern Architecture is eaſily diſtinguiſhable from the ancient.

AS we approach theſe venerable Ruins, the firſt thing we obſerve is a *Rotunda*, or round Pile of Building, encompaſs'd with beautiful Pillars of the *Corinthian* Order, which ſupport a Corniſh that runs all round the Structure. It is moſtly of Marble, and, though round on the Outſide, is an Octogon within, having eight Arches ſupported by eight *Corinthian* Columns, each of one ſingle Piece. At preſent it is open at top, but appears to have been cover'd with a Shell, and to have been much embelliſh'd with the Figures of Eagles. The whole is of great Elegance and Stateline's, but it is now in a very tottering Condition; notwithſtanding which the *Greeks* venture to make

Vol. II. page 335. THE TEMPLE AT BALBECK



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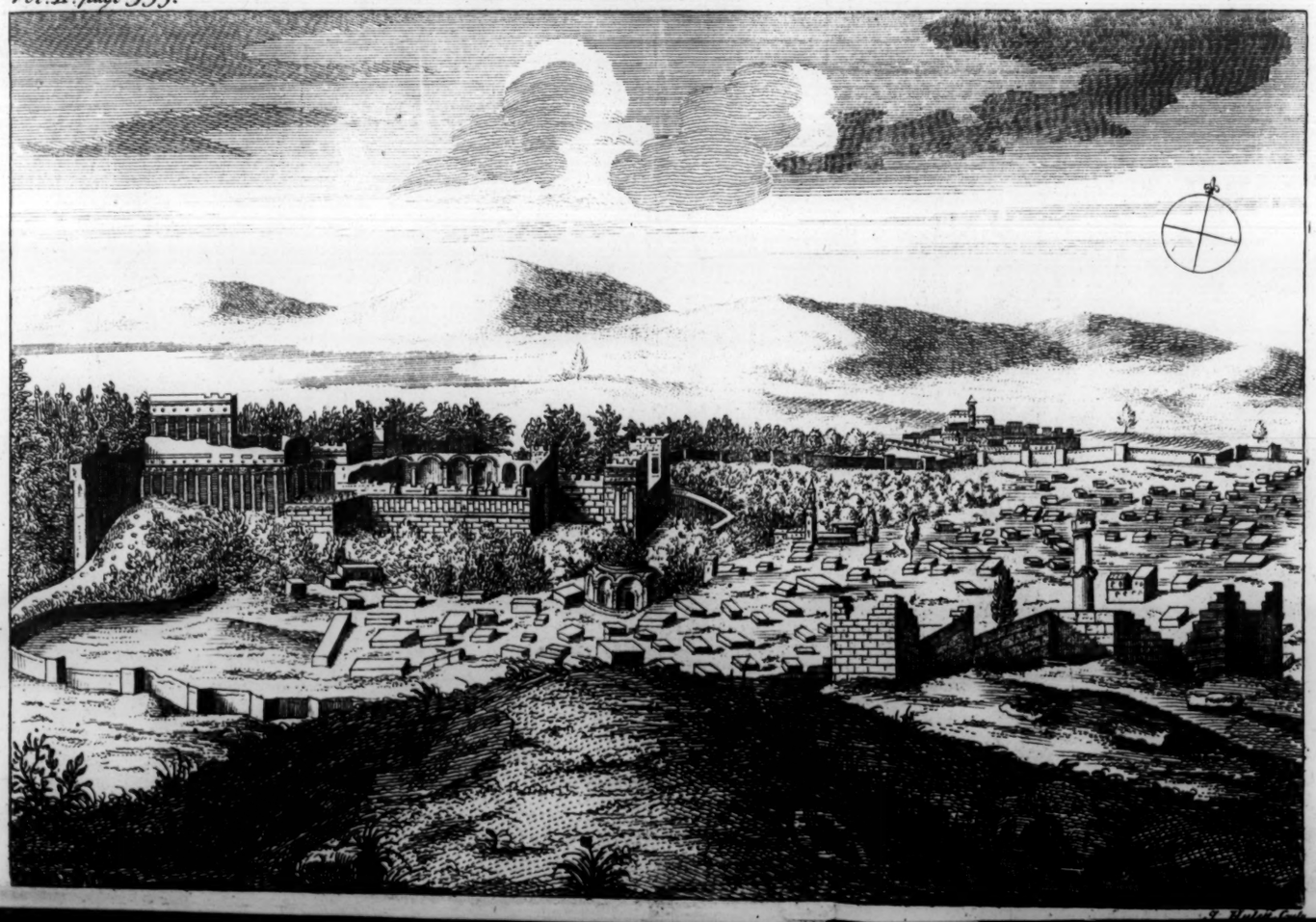
Vol. II. page 335. THE PROSPECT OF BALBECK



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make uſe of it as a Church*, and have barbarouſly ſpoil'd the Beauty of the Inſide by daubing it over with Plaiſter. Leaving this, we come to a large, firm, and lofty Pile of Building, compoſed of vaſt ſquare Stones, which yet has the Air of an adjectitious Work, and through this we advance into a noble arched Walk or Portico, a hundred and fifty Paces in length, which leads to the Temple I am now about to deſcribe.

THIS Temple has, almoſt to a Miracle, reſiſted the Injuries of Time, and eſcaped the Fury of Superſtition, the Body of it being as good as entire. It is an oblong Square, and in its general Form and Proportion is very much like the Church of St. *Paul, Covent-Garden*; but for the Magnificence of Structure and Dimenſions, there is ſcarce any Compariſon between them, the Temple at *Balbeck* being every way almoſt as big again as the other. The Length of it, meaſur'd on the Outſide, is one hundred and ninety-two Feet, and its Breadth ninety-ſix: Its Length within is one hundred and twenty Feet, and its Breadth ſixty. Fifty-four Feet of the hundred and ninety-two were taken up by the *Pronaos* or Anti-Temple, which is now tumbled down, the Pillars that ſupported it being broken. The Body of this Temple, which is now ſtanding, is ſurrounded with a noble Portico, ſuſtain'd by Pillars of the *Corinthian* Order, ſomething more than ſix Foot in Diameter, and about fifty in Height, each of them conſiſting of three Stones. Theſe Pillars ſtand at the Diſtance of nine Feet from each other, and as much from the Wall of the Temple; a ſtately Architrave running round their Capitals, with a Corniſh exquiſitely carved. There are fourteen of them on each Side of the Temple, and eight at the End, reckoning the Corner Pillars in both Numbers. The Covering of the Portico conſiſts of

* "It were well, ſays Mr. "*Maundrell*, if the Danger of "its falling, which perpetually "threatens, would excite thoſe "People to uſe a little more Fer-"vour in their Prayers, than they "generally do; the *Greeks* being "ſeemingly the moſt undevout "and negligent at their Divine "Service, of any Sort of People "in the Chriſtian World." *Journey from* Aleppo *to* Jeruſalem, *p.* 135.

large Stones hollow'd like an Arch, extending from the Pillars to the Wall of the Temple; and in the Center of each Stone is the Figure of a God, a Goddeſs, a Hero, or ſomething of that nature, but moſt of them ſo defaced that they cannot eaſily be diſtinguiſh'd. Among the reſt is a *Mercury*, that has receiv'd but little Damage, and an Eagle flying away with *Ganymede* *, both carv'd with all the Life imaginable. All round the Foot of the Wall of the Temple is a double Border of Marble, the loweſt Parts whereof is a continued Bas-Relief in Miniature, expreſſing various Ceremonies of the Heathen Worſhip; in which we may ſtill diſcern a ſurprizing Mixture of Men and Beaſts, in a moſt agreeable Variety, and without the leaſt Confuſion.

BEFORE we proceed to the Inſide of the Temple, let us take a View of the Entrance, than which nothing can be more auguſt. The Aſcent to it is by thirty Steps, bounded on each Side by a Wall, which terminates in a Pedeſtal, whereon formerly ſtood a Statue, as may reaſonably be ſuppoſed. The Front is compoſed of eight *Corinthian* Pillars, with an ample and well propor-

* *Ganymede*, according to the Fiction of the Poets, was the Son of *Tros* King of *Troy*, whom *Jupiter*, in the Form of an Eagle, ſnatch'd up as he was hunting upon Mount *Ida*, and made him his Cup-Bearer inſtead of *Hebe*. This Rape of *Ganymede* is thus prettily related by *Ovid*:

Rex Superûm Phrygii quondam Ganymedis amore
Arſit; & inventum eſt aliquid, quod Jupiter eſſe,
Quam quod erat, mallet. Nullâ tamen alite verti
Dignatur, niſi quæ poſſit ſua fulmina ferre.
Nec mora: percuſſo mendacibus aëre pennis,
Abripit Iliaden; qui nunc quoque pocula miſcet,
Invitâque Jovi nectar Junone miniſtrat. Met. X. 155.

The King of Gods once felt the burning Joy,
And ſigh'd for lovely *Ganymede* of *Troy*:
Long was he puzzled to aſſume a Shape
Moſt fit and expeditious for the Rape;
A Bird's was proper, yet he ſcorns to wear
Any but That which might his Thunder bear.
Down with his maſquerading Wings he flies,
And bears the little *Trojan* to the Skies;
Where now, in Robes of heav'nly Purple dreſt,
He ſerves the Nectar at th'Almighty's Feaſt,
To ſlighted *Juno* an unwelcome Gueſt.

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tion'd triangular Pediment; and within theſe eight Pillars, at the Diſtance of about ſix Foot, are four others, like the former; and two Pillars of three Faces each, that terminate the Walls of the Temple, which extend conſiderably beyond the Body of the Temple itſelf. All theſe form a Portico before the Door of the Temple, in Depth about twenty-four Foot, and upwards of ſixty in Breadth. Through theſe Pillars appears the Door of the Temple, and that to the utmoſt Advantage; the nice Proportions of the Pillars, their Diſtance from each other, and the Receſs of the Door itſelf, all contributing to make it look majeſtic. The Door-Caſe or Portal reſembles in its Proportion and Conſtruction the great Marble Portal at the Weſt End of St. *Paul*'s, but far exceeds it in the Richneſs of its Sculpture. The whole Height of it is about forty Feet, and its Width about twenty-eight, with an Opening twenty Foot wide. As ſoon as you are under this Portal, over your Head you ſee an admirable Piece of Sculpture, which ſtill diſcovers inimitable Beauties, notwithſtanding the Injuries it has receiv'd. It is a vaſt Eagle in Bas-Relief, with his Wings diſplay'd, and carrying a *Caduceus* in his Pounces; and on each Side of him is a Fame likewiſe upon the Wing. The Eagle holds in his Beak the Strings or Ribbons coming from the Ends of two Feſtoons, the other Ends being ſupported by the two Fames; the whole of it fine beyond Imagination.

WHEN we are got within the Temple, we find it divided into three Iſles, a broad one in the Middle, and a narrower on each Side, after the Manner of our Churches; which were form'd, as may ſtill be diſcern'd, by two Rows of fluted *Corinthian* Pillars, of above three Foot Diameter. Theſe Pillars were twelve in Number, ſix on a Side, about eighteen Foot diſtant from each other, and twelve from the Walls of the Temple. All round the Walls are two Rows or Orders of Pilaſters, one above another; and between the Pilaſters are Niches, fifteen Feet high, which ſeem to have been deſign'd for Images. The Bottom of the Niches is upon a Level with the Baſes of the Pilaſters, and the Wall to that Height is wrought

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in the Proportions of a *Corinthian* Pedeſtal, the ſame Order being obſerv'd in the Niches themſelves with the greateſt Delicacy and Exactneſs. Of theſe Pilaſters there are eight in a Row, on each Side; and nine Niches.

TOWARDS the Weſt End of the Middle Iſle we aſcend to a Choir, as it is uſually call'd for want of a more proper Name, by twelve Marble Steps; which Choir is diſtinguiſh'd from the reſt of the Temple by two large ſquare Columns adorn'd with Pilaſters, forming a noble Entrance, exactly correſponding with that of the Temple itſelf. It is ſuppoſed here was anciently a Partition, and that the two Pillars ſupported a Canopy; but nothing of that kind is to be ſeen at preſent. At the Bottom of this Choir is a large Marble Niche, where undoubtedly ſtood the principal Idol worſhipp'd here; and all round this Place we ſee a vaſt Proviſion of aſtoniſhing Sculpture; on one hand, Feſtoons, Birds, Fruits, Flowers, and the like; in another Part, *Neptune*, *Tritons*, Sea-Gods, *Arion* and his Dolphin, Fiſhes, and other marine Figures. The Roof of the Temple is broken down, but thoſe who have ſeen it tell us it was a very bold one, and divided into Compartments fill'd with excellent Carvings. It was open towards the Middle; but whether a Cupola or Lanthorn ſtood there for the Admiſſion of Light, or whether it was always open, cannot be determin'd. In a word, the Building, as it now ſtands, ſtrikes us with Surprize, and gives us the moſt juſt Ideas of the Magnificence of the ancient Architecture; inſomuch that we may affirm of this Temple, if it may be affirm'd of any Structure whatſoever, that it was without Faults, and perfect in every Part, the beſt Rules having been obſerv'd throughout with the greateſt Nicety and Preciſion, and nothing appearing in the whole but the moſt correct Taſte, and the moſt charming Symmetry.

THE old Wall, which encompaſſes the ſeveral Structures above deſcribed, as well as other Remains not yet mention'd, is built with Stones of ſuch a prodigious Size, as far exceed thoſe of our famous *Stonehenge* on *Saliſbury* Plain; and indeed I ſhould have been afraid of having my

my Veracity call'd in queſtion, if I had told their Dimenſions before the World was appriz'd of them by a Traveller of ſuch undoubted Credit as our Countryman Mr. *Maundrell*. The whole is ſo ſurprizing and ſo difficult to be accounted for, that the Natives of *Balbeck* (as is uſual with the Vulgar in Caſes of the like Nature) believe it was the Work of the Devil. Three of the largeſt of theſe Stones, lying End to End in the ſame Row, extend ſixty-one Yards, or one hundred and eighty-three Feet in Length; one of them being ſixty-three Feet long, and the other two ſixty apiece. Their Depth is twelve Feet, and their Breadth the ſame; and, what adds to the Wonder, they are raiſed up into the Wall above twenty Feet from the Ground. The other Stones of this Wall are of a vaſt Bigneſs; but we did not obſerve any more that came up to the foregoing Dimenſions.

WITHIN this Incloſure there are ſeveral other antique Remains, that are well worth a Traveller's Obſervation; particularly the Ruins of a ſtately Palace, (as we ſuppoſed it to have been) which Mr. *Maundrell* having overlook'd, or at leaſt taken very little Notice of, our Account of this Structure will perhaps be the more acceptable. I cannot indeed promiſe an exact Deſcription of it, as it is far from being in ſo perfect a Condition as the Temple; and ſhall therefore only ſpeak of it in general Terms, or inſiſt on ſome few Particulars that beſt deſerve our Attention.

GOING through the long arched Walk, which has been already mentioned as leading to the Temple, and which looks like a ſubterraneous Paſſage, adorn'd with a great Number of Buſts, that cannot well be diſtinguiſh'd, but are ſuppoſed to repreſent the ancient Kings of *Syria*; I ſay, as we go through this Portico, the firſt Object that ſtrikes our Sight is a ſpacious hexagonal Building or Wall, which forms a kind of Theatre, being open at the End, where there is a Terraſs, to which we aſcend by Marble Steps. Through this Aperture we enter into a ſquare Court, larger than the firſt, encompaſſed with Buildings of more Magnificence than thoſe

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we have left behind us. On each Hand there is a double Row of Pillars, which form Portico's or Galleries above a hundred and thirty Yards in Length, and ſixteen in Breadth; and the Bottom of the Court has been formerly taken up with a Structure more ſumptuous and deeper than the reſt, which ſeems to have been the Body of the Palace. The Columns belonging to this Part are of a vaſt Size, each conſiſting of one Stone, and of the *Corinthian* Order; nine whereof are ſtill ſtanding, with ſome of the Entablature *, by which it appears to have been a moſt magnificent and ſtately Fabrick.

MANY conſiderable and diſtinct Veſtiges of the ſeveral Parts of this Palace are yet remaining, which fill the Spectator with Admiration. The *Corinthian* Order prevails chiefly throughout the Whole; and ſcarce any where do we meet with ſuch valuable Remnants of ancient Architecture and Sculpture. We ſee a vaſt Variety of Ornaments, but without any of the wild and extravagant Mixtures introduced by the Moderns. In a Word, the fine Taſte of *Greece* and the Magnificence of *Rome* are here united; innumerable Buſts and Statues, Niches curiouſly wrought, Trophies, Walls and Cielings enrich'd with Bas-Reliefs, Incruſtations, and other Works of the fineſt Marble. The great Vaults underneath this Pile are equally ſurprizing; for one may diſcover, through the Ruins, long Flights of Marble Stairs, ſome of them containing near two hundred. We cannot help admiring the bold Turn and Elevation of theſe Vaults; and alſo the Marble Tombs, Halls, Chambers, and entire Apartments, into which they are divided, and which are ſtill plainly diſcernible. The Walls of them are likewiſe adorn'd with Bas-Reliefs, Niches, and Inſcriptions in

* *Maundrell* takes Notice of theſe Columns in the following Words, which is all he ſays relating to the Remains of this ſuperb Structure. "About fifty Yards "diſtant from the Temple, ſays "he, is a Row of *Corinthian* "Pillars, very great and lofty, "with a moſt ſtately Architrave "and Cornice at top. This "ſpeaks itſelf to have been Part "of ſome very auguſt Pile; but "what one now ſees of it is but "juſt enough to give a Regret, "that there ſhould be no more "of it remaining." *Pag.* 137.

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Roman Characters; but they are ſo effaced by Length of Time, and by the Damps of the Place, that they are utterly illegible. Some of the Vaults are quite dark, and cannot be viſited without Lights, either becauſe of their great Depth, or becauſe the Paſſages which may have originally given them Light are now choak'd with Rubbiſh; but others receive Light from great Windows, that are level with the Surface of the Ground above. The Temple, and the Ruins of this ſuppoſed Palace, ſtand within the ſame Incloſure, as has been already mention'd; and may vie with any Monument of Antiquity now extant, either at *Rome* or *Athens*, or even in the whole World, as far as we can judge of what we have not ſeen, but only had an Account of from the Relations of others.

ON the Side of a riſing Ground, in the Eaſt Part of the Town, ſtood a tall Column of the *Tuſcan* Order, about fifty-four Feet high, and five Feet in Diameter. It is now thrown down, and has a deep Channel cut in its Side from one End to the other; but for what Purpoſe it was erected, we could not ſo much as conjecture. In ſhort, all over the City, as well as round about it, we can ſcarce move a Step without meeting with ſome melancholy Fragment of Antiquity, ſome Token of its ancient Splendor and Magnificence. At a little Diſtance from the Town we ſee the Quarry from whence they dug the Stone employ'd in the prodigious Structures of which I have been ſpeaking. It is cut out in Steps that look ſomething like the Seats of an Amphitheatre; and there is ſtill to be ſeen in it a Stone ready hewn, which in its Dimenſions ſeems to ſurpaſs thoſe already deſcribed. The People for a long time had an Opinion that its vaſt Weight render'd it immoveable, and for that Reaſon it had not been carried away; but in reality it is ſtill faſt to the Rock, as appears upon a nice Examination.—— Such was *Balbeck*; and after a View of ſo many evident Marks of its ancient Grandeur, may we not reaſonably conclude that it was once the moſt conſiderable City of

Syria,

Syria, the Delight and Reſidence of ſome powerful Monarch? *

HAVING ſatisfied our Curioſity at *Balbeck*, we departed from thence on the 26th in the Morning for *Damaſcus*, after paying the *Caphar* demanded of us by the *Turks*. The Caphars are certain Duties which Merchants and Travellers are obliged to pay at ſeveral Places on the Road, to Officers who attend to receive them at the appointed Stations. They were firſt levied by the Chriſtians themſelves, when Maſters of the *Holy Land*, for maintaining the Ways in good Repair, and for the Support of Troops poſted in the more difficult Paſſes, to watch the *Arabs* and prevent their Pillages. Upon the ſame Pretences the *Turks* have continued this Toll; but they very much abuſe it, exacting from Paſſengers, eſpecially *European* Chriſtians, arbitrary and unreaſonable Sums; and inſtead of being a Safeguard, they are ſuppoſed frequently to keep up an Underſtanding with the *Arabs*, and even to favour their Robberies.

WE kept our Courſe to the South, directly down the Valley of *Bocat*, having *Anti-Libanus* on our Left; and after travelling three Hours, we began to aſcend that Mountain. Having ſpent three Hours more in croſſing it, the Road in ſome Places being rough and troubleſome, we came to a Village call'd *Surgawich*. Here we enter'd a narrow Valley, along which we continued our Journey; and having paſs'd by the Source of the River *Barrady*, in an Hour and a half we came to a Fountain call'd *Ayn il Hawra*, where we took up our Quarters that Night; our Stage this Day being ſeven Hours and a

* Prince *Radziville*, who in the main is a very judicious Traveller, thinks it paſt Diſpute that the Palace at *Balbeck* was the Work of *Solomon*. He imagines it to be the Houſe he built for *Pharaoh*'s Daughter, and that it exactly anſwers the Deſcription of that Palace in 1 *Kings* vii. 8--12. This he avers upon an accurate and diligent Obſervation, as he is pleaſed to tell us; and indeed it cannot be ſaid that there is no Similitude in the Caſe: But certainly he muſt only have conſider'd theſe Ruins ſuperficially and in general, without deſcending to Particulars, or he he had never been ſo egregiouſly miſtaken.

half,

half, and our Courſe South-Eaſt the greateſt Part of the Way.

THE next Morning we kept along the Valley, upon the Banks of the *Barrady*, and in two Hours arriv'd at the Village of *Maday*. Having travell'd on about three Hours more, the Mountains being rocky and ſteep on each Side of the Valley, we ſpied ſeveral tall Pillars on the other Side of the River, which we judged to have been Part of ſome ancient and ſtately Edifice; but of what Kind, without a nearer View of them, it would have been in vain to conjecture. At the End of this Valley, in which we had travell'd all Day, we came to a high Hill, on the Top whereof is an ancient Structure, ſuppoſed to be the Tomb of *Abel*, and to have given the Name of *Abilene* to the adjacent Country. The Tomb is thirty Yards long, and yet the ignorant People hereabouts believe it to have been but juſt proportion'd to *Abel*'s Stature: Some alſo pretend that this is the Place where he was murder'd by his Brother. Not far from this Hill is a ſmall Village call'd *Sinie*, through which we paſs'd, and in leſs than two Hours arrived at another Village call'd *Dummar*, where we ſtaid all Night, being juſt three Hours ſhort of *Damaſcus*.

IN the Morning we croſs'd the *Barrady* at a new Bridge near *Dummar*, from whence our Road aſcended, and brought us to the Top of a Precipice, under which the River runs, the Mountain being cleft aſunder to give it Admiſſion into the Plain below. From this Precipice we have a moſt diſtinct Proſpect of *Damaſcus*, which appears a perfect Paradiſe. It is ſituate in a Plain of ſuch Extent, that the Mountains which bound it on the farther Side are but juſt diſcernible. It ſtretches itſelf from the South-Weſt to the North-Eaſt, extending about two Miles in Length; and is narrow in the Middle, but at each End ſwells to a greater Bulk. The Domes and Minarets of the Moſques are a great Ornament to the City; and the Gardens, with which it is encompaſs'd for many Miles round, planted with Fruit-Trees of all Kinds, and always kept freſh and green by the Streams of the River *Barrady*, ſurprize and raviſh the Spectator. The little Towers,

Towers, Steeples, and Pleaſure-Houſes, which in every Part lift up their Heads among the Trees, add to the Beauty and Delightfulneſs of the Proſpect. The *Barrady*, as ſoon as it iſſues from the above-mentioned Cleft of the Mountain, is immediately divided into three Streams, of which the middlemoſt and biggeſt runs directly to *Damaſcus*, through a large Field call'd the *Ager Damaſcenus*, and ſupplies all the Fountains and Receptacles of Water in the City. The other two, which ſeem to be the Work of Art, flow on the Right and Left, on the Borders of the Gardens, into which they are let by little Channels, and diſperſed over every Part of them; inſomuch that there is not a Garden without a fine Rivulet running through it, and perhaps improved into Fountains, Caſcades, and other Water-Works, which are very delightful, though not contrived with ſuch exquiſite Art as in ſome Gardens of *Europe*.——But we muſt leave this Precipice which has given us a View of ſo charming a Landſcape, and proceed to *Damaſcus*, whither we are ſtrongly invited by the pleaſing and enchanting Proſpect.

DESCENDING from our agreeable Eminence into the Plain, we were conducted by our Guide round about the Gardens to the Eaſt Gate of the City, which was neareſt to the *Latin* Convent, where we propoſed to lodge during our Stay at *Damaſcus*. As we paſs'd between the Gardens, we obſerved their Method of ſcouring the Channels, which is done by putting a great Bough of a Tree into the Water, and dragging it along by a Yoke of Oxen. The Driver ſits or ſtands upon the Bough, as well to preſs it down, as to drive the Beaſts; and thus they both cleanſe the Bottom, and fatten the Water by ſtirring up the Mud, ſo as to render it of greater Advantage to the Gardens. We alſo admired the ſingular Structure of the Garden-Walls, which conſiſt of huge Pieces of Earth, ſhaped like Bricks, and harden'd in the Sun. They are each of them two Yards long, one in Breadth, and half a Yard thick. Two Rows of theſe placed edge-ways, one upon another, form the uſual Incloſures in this Country.

As

As to the River *Barrady*, after it has largely contributed to the Beauty and Fertility of the Fields and Gardens about *Damaſcus*, wherein it loſes great Part of its Waters, the ſmall Remnant that eſcapes is again united into one Channel, on the South-East Side of the City; and after a Courſe of a few Hours, it is finally loſt in a Moraſs, without ever arriving at the Sea. It is well known that the *Greeks*, and from them the *Romans*, call'd this River *Chryſorrhoas*, which is as much as to ſay, the *Golden River*; but as for thoſe Rivers of *Damaſcus* call'd *Abana* and *Pharpar*, whereof Mention is made in 2 *Kings* v. 12, there are no Traces of any ſuch Names remaining; nor can we tell where to find them, unleſs two Branches of the *Barrady* were anciently ſo call'd, as it ſeems reaſonable to conjecture.

ON the 28th of *February*, about Noon, we arrived at the East Gate of *Damaſcus*, and went immediately to the *Latin* Convent, where we were kindly received by the Superior, a Native of *Aix* in *Provence*. Our firſt Buſineſs was to make a Preſent to the *Turkiſh* Beglerbeg or Viceroy, to pave the Way for a Viſit we intended to make him *, in order to procure his Favour and Protection whilſt we continued in this City; for the *Damaſcenes* are a bigotted and inſolent People, and have a ſtrange Averſion to the *European* Chriſtians, from whom we had therefore Reaſon to expect ſome injurious Treatment. We ſucceeded in our Application to the *Turkiſh*

* "It is counted uncivil, ſays "Mr. *Maundrell*, to viſit in this "Country without an Offering "in hand. All great Men ex"pect it as a kind of Tribute due "to their Character and Autho"rity, and look upon themſelves "as affronted, and indeed de"frauded, when this Compliment "is omitted. Even in familiar Vi"ſits amongſt inferior People, you "ſhall ſeldom have them come "without bringing a Flower, or "an Orange, or ſome other ſuch "Token of their Reſpect to the "Perſon viſited; the *Turks* in "this Point keeping up the an"cient oriental Cuſtom hinted, "1 *Sam.* ix. 7. *If we go* (ſays "*Saul*) *what ſhall we bring the "Man of God? there is not a "Preſent*, &c. wh ch Words are "queſtionleſs to be underſtood in "Conformity to this Eaſtern Cuſ"tom, as relating to a Token of "Reſpect, and not to a Price of "Divination." *Pag.* 26.

Gover-

Governor according to our Wiſhes, who gave Orders to an Officer of the *Janizaries* to let two of that Body attend us wherever we went, and prevent our being inſulted or moleſted by the Populace.

THUS guarded, we walk'd out to take a View of the City; the Streets whereof are narrow, as is uſual in hot Countries, and the Houſes built of Brick harden'd by the Heat of the Sun, or only common Clay, in as coarſe a Manner as the vileſt Cottages, notwithſtanding they have Plenty of good Stone in the adjacent Mountains. This dirty Way of building is attended with an Inconvenience which we were made ſenſible of by Experience; namely, that upon any haſty Shower ſo much Mud is waſh'd from the Sides of the Houſes, as makes the Streets intolerably naſty. It ſeems ſtrange, that People ſhould affect ſuch mean Buildings, when they have Materials at hand fit for the nobleſt Structures; but the *Turks* think it to little Purpoſe to build durable Houſes, in which their Tenure is ſo very precarious; and ſeem particularly averſe to making an outſide Shew, leſt it ſhould prove a Temptation to their Superiors to deprive them of their Poſſeſſions. The Doors, however, are adorn'd with Marble Portals, and the Inſide of the Buildings elegant enough; for there we uſually find a large ſquare Court, beautified with Variety of fragrant Trees, Flowers, and Fountains, and ſurrounded with ſplendid Apartments and Sofa's, where the *Turks* eat, drink, ſmoke, receive Viſits, and loll at their Eaſe, taking the Advantage of the Shade or the Sunſhine, according to the Heat or Coldneſs of the Seaſon. The Cielings, Pillars, and Arches, are gilt and painted after the *Turkiſh* Manner, and the Carpets and Cuſhions as rich as can poſſibly be procured.

THIS may ſuffice to give an Idea of the private Buildings at *Damaſcus*, for moſt of them bear ſome Reſemblance to the foregoing Deſcription. As for their publick Structures, the firſt we took notice of was the Church of St. *John* the *Baptiſt*, now converted into a Moſque, and one of the moſt ſtately ones in the *Turkiſh* Empire. No Chriſtian being permitted to enter this Moſque if he

is

is known to be ſuch, we made no Attempt to gain Admittance: With much ado, however, we got a Look into it at three ſeveral Gates, which are very large, cover'd with Braſs, and ſtamp'd all over with *Arabick* Characters. The Court on the North Side of this Moſque is about a hundred and fifty Yards long, a hundred broad, and paved throughout. On the South Side of it ſtands the Moſque, and its other three Sides are encompaſs'd with a double Cloyſter, ſupported by two Rows of Granite Pillars of the *Corinthian* Order, exceeding lofty and beautiful. The Inſide of it is divided into three Iſles by two Ranges of Pillars of a greyiſh Marble, and of the Order before-mention'd; and the Pavement looks very bright and ſhining. In this Church is kept the Head of St. *John* *, as they pretend, and ſeveral other Relicks, eſteem'd ſo ſacred by the *Mahometans*, that it is penal even for a *Turk* to go into the Room where they are depoſited. The *Turks* at *Damaſcus* have a Tradition amongſt them, but upon what it is grounded I could by no means learn, That our Saviour will deſcend into this Moſque at the Day of Judgment, as *Mahomet* will into that of *Jeruſalem*; and accordingly one of its Steeples, through which they ſuppoſe he will make his Entrance, is call'd the *Steeple of the Meſſias*.

FROM this Moſque we went to the Caſtle, which is about half a Mile diſtant towards the Weſt, and is a handſome ſquare Fabrick of Free-Stone after the Ruſtic Manner. The Walls are very high, and have large Towers at proper Diſtances. We were juſt admitted within the Gate, where we ſaw abundance of old Arms and Armour, formerly taken from the Chriſtians; but this was not a Place for us to gaze with Freedom. In the Middle of the Wall at the Eaſt End of the Caſtle hangs down a ſhort Chain, cut out of one Stone; which is of no Uſe that I know of, but to ſhew the Skill of the Workman. A much longer Chain than this is ſaid to

* *Thevenot* ſays the Head of St. *Zachary*, but *Maundrell* makes it the Head of St. *John*.

have

have hung here in the laſt Century, which was broken down in ſtormy Weather, and fell into the Ditch.

NOT far from hence are two Moſques, formerly Chriſtian Churches, in which are the Sepulchres of ſome of the Kings of *Damaſcus*. There is no looking into one of them, but we peep'd into the other, and obſerv'd that the Walls in the Inſide are faced with Marble of various Colours to the Height of ſix or ſeven Yards above the Pavement, and there are ſeveral fine Pieces of Moſaic Work between the Windows. This Moſque is compleatly round, and cover'd with a handſome Dome; and in the Middle of it are two Tombs very near each other, ſtanding upon a Floor of Marble raiſed about a Foot and a half higher than the reſt of the Pavement. They are of Cedar, about five Foot high, and ſeem to be of excellent Workmanſhip. It is ſaid that one of them contains the Body of a King who renounced Chriſtianity to embrace the Impoſture of *Mahomet*, and afterwards rais'd a cruel Perſecution againſt the Chriſtians. Near theſe Tombs the *Koran* lies chain'd upon a Cedar Deſk, which probably ſome Perſon is paid for reading on account of the Souls of the deceaſed Princes; for it is uſual with great Men among the *Mahometans* to leave a Sum of Money at their Death for certain Prayers to be repeated at their Sepulchres.

IT would be tedious, and almoſt endleſs, to deſcribe all the Moſques in *Damaſcus*; I ſhall therefore only mention one more, which is commonly call'd the *green Moſque*, becauſe it has a Steeple or Minaret faced with green glazed Bricks, that make a very ſhining and agreeable Appearance. This Moſque has a large Court or Area before it, the Pavement of which is admirable; and in the Middle of it is a fine Fountain or Baſon of Water. At one End of it is a Portico ſupported by eight Marble Pillars of the *Corinthian* Order, the ſix inner ones whereof are fluted. Theſe eight Pillars ſupport ſo many little Domes cover'd with Lead, which form the Top of the Portico, from whence we enter the Moſque by three ſtately Doors, adorn'd with excellent Sculptures.

THERE

THERE are a great many *Bazars*, that is, Exchanges, or Market-places, in *Damaſcus*, which are large Buildings roof'd over, with Shops on each Side, and moſt of them take their Names from the Commodities that are ſold in them, as the *Bazar of Stuffs*, the *Bazar of Saddles*, &c. The largeſt of theſe Structures, if I remember right, has a high-ridged Timber Roof, ſupported by Stone Arches at convenient Diſtances, and is call'd *Sinanie*, from its Founder *Sinan*, a Baſhaw of *Damaſcus*, who has left ſeveral other publick Monuments of his Generoſity in different Parts of the *Turkiſh* Empire. Theſe Bazars are generally crowded with People, the City being a Place of conſiderable Trade; but they have nothing elſe in them that deſerves the Attention of a Traveller.

ONE Day we took a Walk into the *Ager Damaſcenus*, a long beautiful Meadow on the Weſt Side of the City, divided in the Middle by the main Stream of the River *Barrady*. This Meadow is call'd the *Meidan* by the *Turks*, and is not only taken notice of on account of its Pleaſantneſs, being encompaſs'd with delightful Gardens, but it is remarkable for a Tradition current at *Damaſcus*, that God made *Adam* of the Earth of this Field; and the very Spot where this was done is diſtinguiſh'd by a little Pillar fix'd in the Ground.

ADJOINING to this Meadow ſtands the *Moreſtan*, a large Hoſpital founded by *Solyman* the Second, for the Accommodation of poor Pilgrims of all Religions. Having enter'd it, we find ourſelves in a pleaſant ſquare Court, on one Side whereof is a ſtately Moſque, with a large Dome in the Middle of it, and a handſome Minaret at each End, all cover'd with Lead; as are likewiſe the Domes over its Portico, which are ſupported by lofty Marble Pillars. On the Side of the Square oppoſite to the Moſque are the Kitchens, and on each hand are Cloyſters and Lodgings of no ordinary Structure.

IN our way homewards we paſs'd by a great Houſe where they make vaſt Quantities of Biſcuit for the Uſe of the *Mahometan* Pilgrims; two hundred Camels being annually loaded with it at *Damaſcus*, and as many with Water, at the Expence of the Grand Signior, to be diſtributed

ſtributed among the Poor, as they have occaſion for it, in their Journey from thence to *Mecca*. Soon after this we croſs'd the Horſe-Market, where there is a Stone about five Foot high, concerning which the *Turks* have a Tradition, that if ever it ſhall be cover'd with Water, *Damaſcus* will be taken; and this is no Impoſſibility, for the Place is liable enough to Inundations.

The next thing that attracted our Sight was a very beautiful Bagnio, and not far from it a large Coffee-houſe, capable of entertaining four or five hundred People. One Part of it, deſign'd for the Reception of Gueſts in the Summer, is a ſmall Iſland, ſurrounded with a ſwift Stream, where they ſit under the Shade of Trees and Matts, and regale themſelves in a moſt agreeable Manner. There are ſeveral other handſome Coffee-houſes about *Damaſcus*, but the *Turks* chiefly reſort to ſuch as are ſhaded with Trees, and have little Streams or Canals near them; nothing delighting them more than Greens and Water, which, according to one of their Proverbs, with the Addition of a beautiful Face, are able to baniſh the moſt obſtinate Melancholy.

THERE are ſeveral other Curioſities, real or fictitious, in the City of *Damaſcus* and its Neighbourhood, which I muſt not forget to mention. One of them, to which Travellers are uſually firſt conducted, is the Houſe of *Ananias*, or the Place where he is ſaid to have liv'd, when God commanded him in a Viſion to go to *Saul*, as is related in the *Acts* of the Apoſtles*. It is a Cell or Grotto, to which we deſcend by thirteen or fourteen Steps, and is as light as can be expected for ſuch a ſubterraneous Manſion. There is nothing remarkable in it at preſent, except ſome ſmall Remains of a Moſaic Pavement, and an Altar that has continued there ever ſince it was a Place of Chriſtian Worſhip; near which there is now a *Turkiſh* Oratory.

THE Street call'd *Straight*, in the *Acts*†, ſtill retains the ſame Name at *Damaſcus*. It is about half a Mile in Length, running through the City from Eaſt to Weſt,

* *Acts* ix. 10, 11, *&c.* † *Chap.* ix, 11.

and

and is ſo very narrow, with the Houſes jutting over in ſeveral Places, that the greateſt Part of it is dark and diſagreeable, and one cannot ſee diſtinctly from one End of it to the other. In this Street they ſhew us the Houſe of *Judas*, with whom St. *Paul* lodged, and where he was reſtor'd to Sight by *Ananias* *; and in the ſame Houſe they pretend to have *Ananias*'s Tomb, which is raiſed againſt the Wall, and cover'd with a green Cloth; but how he came to be buried there, we could neither gueſs, nor get any Information. However, the *Turks* have a great Veneration for this Tomb, and maintain a Lamp always burning over it; but perhaps their Reſpect is founded in their Intereſt, for they receive an Acknowledgment from every *Frank* who viſits theſe ſacred Apartments.

ABOUT half a Mile Eaſtward from the City, they ſhew us the Place of St. *Paul*'s Viſion in his Way to *Damaſcus* †, by which he was miraculouſly converted. And ſomewhat nearer the Town we ſee a ſmall Timber Incloſure, with an Altar in the Middle of it, where we are told the Apoſtle reſted after he had loſt his Sight, and was led towards *Damaſcus* by his Companions‡. They likewiſe ſhew us a Gate, which is at preſent wall'd up, where it is ſaid St. *Paul* was let down in a Baſket ‖, to avoid the Fury of the *Jews* who lay in wait for his Life. I know not whether the *Turks* have ſtopp'd up this Gate on account of its Vicinity to the Eaſtern one, which renders it of little Uſe; or becauſe of a Tradition they have, that the City will never be taken by any other Entrance.

THE mention of St. *Paul*'s Deliverance puts me in mind of a Place not far from the Walls of the City, where they tell us that the *Jews* ſtoned to Death St. *George* the Porter, for having favour'd the Apoſtle's Eſcape. Here we are ſhewn the Tomb of this Saint, which ſtands in the Middle of a ſort of Court, and is compos'd of Free-ſtone, having a little Pavilion erected over it in form

* *Acts* ix. 17, 18. † *Ibid.* ix. 3, *& ſeqq.* ‡ *Ibid.* ix. 8.
‖ ix. 25.

of a Pyramid. The Chriſtians commonly keep a Lamp burning at this Sepulchre, and viſit it with great Devotion; and even the *Turks* in ſome meaſure imitate the Example, repairing thither, as well as the Chriſtians, for the Cure of their ſeveral Diſeaſes. which they acknowledge they oftentimes miraculouſly obtain.

THE Weather being fair and pleaſant, we ſet out from our Convent one Morning to ſpend a Day among the Gardens, where we met with a great deal of Pleaſure and Entertainment. As we did not propoſe to go above a Mile or two, we choſe to walk on Foot, rather than hire Aſſes to carry us; for ſuch is the Inſolence of the *Turks* at *Damaſcus*, that they will not ſuffer a *Frank* to ride on Horſeback, when he goes to ſee the Gardens or other Curioſities without the City, but he muſt either walk on Foot or ride upon an Aſs; and accordingly there are always hackney Aſſes ſtand ready equipp'd in the Streets, to be lett upon theſe Occaſions. The Rider need not uſe either Whip or Spur; for when he is mounted, the Maſter of the Beaſt, or his Servant, follows him wherever he goes, and forces him along with a Goad, ſo that the poor Aſs performs his Stage in leſs Time than could be expected from ſo ſluggiſh a Creature.

THE Place where we ſpent this Day afforded us a very agreeable Summer-houſe, with a plentiful Stream of Water running through the Garden, and form'd into ſeveral Fountains. The Garden was full of Fruit-trees of various Kinds, particularly of the Plum that takes its Name from this City, being call'd a *Damſon*, or *Damaſcene* by the *Engliſh*, and *Prunum Damaſcenum* in *Latin*. The Trees are planted without any Art or Order; and ſuch are all the Gardens, or rather Orchards, hereabouts; only with this Difference, that ſome of them have more elegant and ſplendid Summer-houſes than others, and are adorn'd with a greater Variety of Fountains and other Water-Works.

HAVING hired Aſſes, we made another Excurſion to *Sidonaia*, a *Greek* Convent about four Hours Northward from *Damaſcus*, ſituate on the farther Side of a large Valley, and on a ſteep Rock, wherein Steps are cut

the way up to it, without which it would be inacceſſible. The Houſe is encompaſs'd by a pretty ſtrong Wall, but is itſelf a very mean Structure, and has nothing in it remarkable, except the excellent Wine that is made by its Inhabitants. It is ſaid to have been founded and endowed by the Emperor *Juſtinian*, and is at preſent poſſeſs'd by about twenty *Greek* Monks and thirty or forty Nun's who ſeem to live promiſcuouſly together as in one Family, without any Order or Separation.*

THIS Rock, one may reaſonably preſume, was anciently eſteem'd a very ſacred Place, for within a little Compaſs round about it, we find no leſs than ſixteen Churches or Oratories, dedicated to ſome Saint or other; but moſt of them are now in a ruinous Condition. On the Eaſt Side of the Rock is an ancient Sepulchre, being a Cavity about eight Yards ſquare, hollow'd out of the ſolid Stone, and having ten or twelve Coffins or Graves cut in its Sides, wherein dead Bodies have been depoſited. Over the Entrance are three Niches, each containing two Statues as big as the Life, with ſome mangled and obſcure *Greek* Inſcriptions upon the Pedeſtals.

IT is related by the Monks of this Convent, that having formerly in their Chapel a little Picture of the Bleſſed Virgin, much reſorted to by her Votaries, and famous for the many miraculous Cures and Bleſſings obtain'd in anſwer to their Prayers, it happen'd that a ſacrilegious Rogue took an Opportunity to ſteal it away; bnt he had not kept it long, before he obſerv'd it was metamorphoſed into real Fleſh and Bones; at which he was in ſuch a Conſternation, that he carried it back in haſte to the right Owners, confeſſing his Crime, and imploring their Forgiveneſs. The good Fathers having recover'd this precious Treaſure, now become ſtill more valuable on account of the laſt Miracle, in order to prevent its ever being ſtolen again, depoſited the Body, as they

* Such a Retirement, as one obſerves, with good Wine, agreeable Company, and fine Women, can be no great Mortification; and poſſibly few People would think it a Hardſhip to be thus baniſh'd from the reſt of the World.

tell us, in a Cheſt of Stone, and placed it in a Cavity in the Wall behind the Altar, fixing an Iron Grate before it for its greater Security. Upon this Grate are hung abundance of little Trinkets, the Offerings of People who have paid their Devotions at this Shrine, and aſcribe the Succeſs of their Prayers to the Interceſſion of the Bleſſed Virgin. The Monks alſo place a ſmall Silver Baſon under the Cheſt that contains this ſacred Depoſit, from whence they pretend there diſtils an holy Oil, of great Efficacy in curing all Diſorders incident to the Eyes, and many other Diſtempers.—Unhappy State of Chriſtianity in theſe Parts! What muſt the *Turks* and other Infidels think of a Religion, where the Frauds and Follies of its Votaries are ſo glaring and notorious?

THE Soil about *Damaſcus*, as in moſt Parts of *Syria*, is fruitful, producing Plenty of Wheat; and their Vineyards yield abundance of Grapes, which grow in very large Cluſters: but their Wines in general are not well flavour'd, though they are ſtrong and intoxicating. The Country abounds with Variety of Game, and Proviſions of all Kinds are tolerably cheap, conſidering that the Place is extremely populous, the Suburbs being much larger than the City itſelf. The Sheep hereabouts are large, and their Tails of a prodigious Size, ſurpaſſing thoſe I took notice of near *Smyrna*; but, in my Opinion, their Fleſh is not half ſo ſweet as our *Engliſh* Mutton.

THE greateſt Part of the Inhabitants of *Damaſcus* are *Turks*, who generally keep a Garriſon in it of three or four thouſand *Janizaries*. The City has eight Gates, and is encompaſs'd with a good Wall, double in ſome Places, and flank'd with round or ſquare Towers at convenient Diſtances. The Patriarch of *Antioch* uſually reſides here, and about fifteen hundred Perſons of the *Greek* Communion: The reſt of the Inhabitants are *Maronites*, *Armenians*, *Jews*, and ſome *Latins*, who have their reſpective Churches, or Places of Divine Worſhip; except the *Latins*, who ſay Maſs in a Church of the *Maronites*.

As

As to the Trade of *Damaſcus*, it is very conſiderable, as I before obſerv'd, and its Artificers are exceeding numerous, many thouſands being employ'd in making Sword-blades*, Knives, and all Manner of fine Utenſils of Iron and Steel, the Water here being eſteem'd excellent for tempering their Metal. The Branching of the ſilken Stuffs, from hence call'd *Damaſks*, is another Manufacture in which theſe People excel; and they make great Quantities of Soap, Raw and wrought Silks. Some Cotton, Wine and Roſe-Water, made of the Damaſk Roſes which grow here plentifully, are the principal Merchandiſes brought from *Damaſcus*. It is alſo famous for the fineſt Alabaſter, and for a red ſoft Earth found in the *Ager Damaſcenus*, ſaid to be a ſovereign Remedy for a fractur'd Bone, or the Bite of a venomous Animal; but whether theſe Virtues are more to be depended upon than the Tradition of *Adam*'s Formation in that Field, I ſhall not take upon me to determine.

* The Artificers of *Damaſcus* are alſo thoroughly ſkill'd in the Art of adorning Iron, Steel, *&c.* by making Inciſions therein, and filling them up with Gold or Silver Wire, chiefly uſed in enriching Sword-blades, Guards and Gripes, Locks of Piſtols, and the like. Hence this Art is call'd *Damaſkeening*, having had its Riſe at *Damaſcus*, or at leaſt been practiſed there in its greateſt Perfection. Damaſkeening is partly Moſaic Work, partly Engraving, and partly Carving: As Moſaic Work, it conſiſts of Pieces inlaid; as Engraving, the Metal is indented, or cut *en creux*; and as Carving, Gold and Silver are wrought therein in *Relievo*. There are two Ways of damaſkeening: In the firſt, which is the moſt beautiful, the Artiſt cuts into the Metal with a Graver or other proper Tool, and afterwards fills up the Inciſions with a pretty thick Silver or Gold Wire; the Inciſions being made in the Dovetail Form, that the Wire, which is thruſt forcibly into them, may adhere the more ſtrongly. The ſecond Method, which is only ſuperficial, but is the more uſual, is thus: Having heated the Steel till it changes to a violet or blue Colour, they make Hatches or Strokes acroſs it with a Knife, ſuch as is uſed in the making of ſmall Files; and then draws the Deſign, or Ornament intended, on this Hatching, with a fine braſs Point or Bodkin; after which, they take fine Gold Wire, and conducting or chaſing it according to the Figures already deſign'd, they ſink it carefully with a Copper Tool into the Hatches of the Metal.

THE Mention of the Formation of *Adam* brings to my Remembrance a Diſpute we had one Evening with the Superior of the Convent where we lodged, concerning the Situation of the *terreſtrial Paradiſe, or Garden of Eden*; which the good Man, contrary to the Sentiments of all the reſt of the Company, would needs place in the Neighbourhood of *Damaſcus*. From hence I took occaſion, at my leiſure Hours, to digeſt as well as poſſible what was advanced by every Perſon who had a Share in the Diſcourſe; and ſince that Time I have likewiſe diligently examin'd the ſeveral Opinions of the moſt learned Writers on this Subject; ſo that I hope to be able to give the Reader a clear View of the whole Controverſy, and to point out to him the delightful Place of Abode allotted to our firſt Parents in their State of Happineſs and Innocence.

IT is well known what a Variety of extravagant Notions have been entertain'd concerning a local Paradiſe, the Subject of our preſent Enquiry. Several of the primitive Fathers believed there never was any ſuch thing, interpreting in an alegorical Senſe whatever is ſpoken of it in Scripture. Others, who allow'd the Reality of a Paradiſe, have rambled ſo far from the ſacred Text, as to exclude it from any Part of the terreſtrial Globe. They have placed it in the third Heaven, within the Orb of the Moon, in the Moon itſelf, in the middle Region of the Air, *&c.* And of thoſe who allow it a Situation in this ſublunary World, ſome have carried it into a far diſtant Country, quite remov'd from the Knowledge of Men; others have fix'd it under the North Pole*, and others have aſſign'd it the Place at preſent poſſeſs'd by the *Caſpian* Sea; with many more Extravagancies of the like Nature, which have been collected by ſeveral Authors, ſome of whom have thought it worth while to give ſuch Reveries a ſerious Anſwer.

* This was the Opinion of *Poſtellus*, which he grounded upon an ancient Tradition of the *Egyptians* and *Babylonians*, that the Ecliptic or Sun's Way at firſt croſs'd the Equator at Right Angles, and ſo paſs'd directly over the *Arctic* Pole.

EVEN

The
TERRESTRIAL
PARADISE
according to Mr. HUET.
CASPIAN
SEA
ARMENIA MAJOR
Spring of the Tygris
MEDIA
Noah's Ark
Mt. Ararat
Ecbatana
ASSYRIA or
ADIBENE
Mount Antitaurus
CILICIA
Tarsus
Adana
Issus
GAUZANTIS
R.
Nineveh
Mausat
TIGRIS
MESOPOTAMIA or
ARAM NAHARAJIM
Ur
Selucia
Babel
Ceteliphon
Apamea
Mt. Zagrus
ELYMAIS
Mt. Parchoatras
CYPRUS
Salamis
SYRIA
THE MEDITER
RANEAN SEA
Tripolis
Eden
CANAAN
CELE
SYRIA
Paradisus
Damascus
Dan
Bashan
Gilead
Jerusalem
Sodom
Gomorrha
Zebrim
Adama
Lassa
Antilibanus
EUPHRATES R.
BABILONIA
EDEN
Aracca
TERRESTRIAL PARADISE
Talatha
PISON
GIHON R.
Messana Spasini
Pasin vallum
Anuchtha
CESSIE
COSSEANS
Susa
Euleas R.
CHUS or SUSIANA
CHUZESTAN
ELYMEANS
Pelodes
Oroatis R.
Nagira
JUDEA
SUR
EDOM
ARABIA DESERTA
Teredon
ARABIA
PETREA
SABEANS
Calathua
HAVILA
THE
PERSIAN GULF
65
70
75
80
85
90
40
35
30

PARADISE
according to those that place it in the Land of Canaan.
PETREA
Calathua
ARABIAN GULF
ARABIA FELIX
HAVILAH
THE PERSIAN GULF
Icara now Carek
65
70
75
80
85
CASPIAN SEA
ASSUR
PART OF CARMA-NIÆ
Samiduce R.
Samiduce
Sabis
Armuzu
MESOPOTAMIA
THE PERSIAN GULF
INDIAN SEA
Corodamuni
Eden
Chus Chut
Babel
Apologus
Teredon
Datlan
Ragma
Baharem Ocarcé
Region of Euphrates
BABYLON
CHALDEA
Job's Land
Gerrhæi
Leanitæ
HAVILAH
Jemomitæ
SALAPH
Jobabitæ
FELIX
Aromata
Mariabo
Sabbatha
Thumna
Mariaba
Chavilla
Saphtha
PHRAT R.
ARABIA DESERTA
Soba
Pichon
SALAPH
ARABIA SARACENI
Baisa Joctan
Cassanites
Carna
Ophir
Bada
Mamala
Gichon
Obal
ARABIA
Gadora
Rabath
PETREA
Petra
Heropolis
NABATÆI
Pharan
ARABIAN GULF or RED SEA
Adulis
ETHIOPIA
Astropus
EGYPT
Phylæ
Thebæ
Nile R.
Syene
Nile R.
SYRIA
Armenian Mountains
A Quadrant, including the
EDEN
CILICIA
LAND of the PHILISTINES
MEDITERRANEAN SEA

EVEN the more rational Sort of Enquiries after the terreſtrial Paradiſe are ſtrangely divided in their Opinions, almoſt every Corner of the Earth having been ranſack'd in Search of this wonderful Garden. It has been look'd for in *Tartary*, in *China*, in the Iſle of *Ceylon*, in *Perſia*, in *Armenia*, in *Meſopotamia*, in *Chaldea*, in *Arabia*, in *Paleſtine*, in *Lybia*, in *Ethiopia*, and (which ſeems as much out of the way as any) even in *Sweden*. Laſtly, ſome have concluded, that there never was originally any Place upon our Globe of peculiar and ſuperlative Beauty, but that the whole Earth, in its primitive State, was equally paradiſiacal; that *Moſes*, in his Account of Paradiſe, only puts a Part for the Whole, the better to accommodate it to his Reader's Conception; or that, if ever there were ſuch a beautiful Place upon the Earth, the violent Concuſſions which happened at the Deluge have ſo entirely changed the Face of Nature, that it is almoſt impoſſible at preſent to find it out.

THIS Diverſity of Opinions proceeds partly from that Humour which prevail'd in the early Ages of Chriſtianity, of allegorizing all Paſſages of Scripture that appear'd difficult to be underſtood; and partly from the little Agreement to be found between the Geography of *Moſes* and that of the Heathen Authors, whoſe Imperfections are not yet perhaps ſufficiently ſupplied to give us much Aſſiſtance to determine the Affair in queſtion. As for the *Jews*, from whom we might naturally expect ſome Light into Matters that concern their own Antiquities, they are utterly ignorant of the Geography of their Bible, and have run aſtray as much as other Nations in their Deſcription of Paradiſe; *Joſephus*, and all the reſt of their Authors, ſuppoſing the *Ganges* and the *Nile* to be two of its four Rivers, in which they have been follow'd almoſt unanimouſly by the Chriſtian Fathers.

THERE are ſeveral Places which bear the Name of *Eden*, two whereof we find mention'd in Scripture, beſides that in the *Moſaical* Deſcription, *viz.* one in *Syria**, and the other in *Chaldea* about *Telaſſar*†, which perhaps

* *Amos* i. 5. † 2 *Kings* xix. 12. *Iſaiah* xxxvii. 12.

may be the ſame with that of *Moſes*. I have already mentioned an *Eden* near *Tripoli*; and we are told of an Iſland in the *Tigris* ſo call'd by the People of the Country. There is a City near *Tarſus* in *Cilicia* ſtill call'd *Adena*, and *Aden* is a noted one on the Coaſt of *Arabia Felix*; for *Eden* or *Aden* ſignifying *Pleaſure*, that Name was given to Places remarkable for the Delightfulneſs of their Situation, conſider'd either in themſelves, or comparatively with the adjacent Country; which laſt ſeems to be the Caſe of *Aden* in *Arabia*.

BUT let us conſider the Deſcription of *Eden* given us by *Moſes*, which is as follows: *And the Lord God planted a garden eaſtward in Eden:—And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the firſt is Piſon; that is it which compaſſeth the whole land of Havilah, where there is gold. And the gold of that land is good: there is bdellium and the onyx-ſtone. And the name of the ſecond river is Gihon: the ſame is it that compaſſeth the whole land of Ethiopia* [or Cuſh]. *And the name of the third river is Hiddekel: that is it which goeth toward the eaſt of* [or eaſtward to] *Aſſyria. And the fourth river is Euphrates.**

TO me it appears evident from this Account, that *Moſes* had no imaginary Paradiſe in View, but a Portion of this habitable Earth, bounded by Countries and Rivers, very well known in his Time by the Names he gives them, and, as appears from Scripture, for many Ages after. Can we doubt that *Eden* is a real Country, any more than *Ararat* where the Ark reſted, and *Shinar* whither the Sons of *Noah* removed after the Flood? We find it mention'd as ſuch in Scripture, as often as the other two; and there is the more Reaſon to believe it, becauſe the Scenes of theſe three remarkable Events are laid in the Neighbourhood of one another by the ſacred Hiſtorian.

AS to the Suppoſition, that a very great Change was made in the Face of Countries, and the Courſe of Rivers, by the Violence of the Deluge, it ſeems to be no

* *Gen.* ii. 8, 10---14.

juſt

juſt Diſcouragement to an Enquiry after the Place of the Terreſtrial Paradiſe; for it cannot be thought, that *Moſes*, who wrote 850 Years after the Flood, would have given us ſuch a particular Deſcription of the Garden of *Eden*, if there had been no Marks or Indications of it then remaining. Beſides, he does not make uſe of antediluvian Names in his Account of Paradiſe; for the Names of the Rivers, and the Countries adjacent, *Cuſh*,* *Havilah*, &c. are of a later Date: So that it appears to have been the Intention of *Moſes*, to give us, according to the Geography of his Times, ſome Hints where *Eden* and the Garden of Paradiſe were ſituated in the former World; and which, I doubt not, may ſtill be diſcover'd by carefully attending to his Deſcription.

SOME eminent modern Writers, deceiv'd by the Affinity of Names, have ſuppoſed they found the Name of the *Piſon* preſerv'd in the *Paſi-Tigris*, or rather (as they would have it, to favour their Hypotheſis) the *Piſo-Tigris*; whilſt others take for granted that it is the *Phaſis*, as they conclude the *Aras* to be the *Gihon*, from the Conformity of the Signification; both thoſe Terms being uſed by the *Perſians* to ſignify any great River in general. But if ſuch Conjectures as theſe were to be taken for ſolid Arguments, *Eden* might be diſcover'd any where, and every where, ſince a Conformity of Names, either in Sound or Signification, may be found in all Countries; and if that Sort of Proof be admitted, unleſs under proper Reſtrictions, it will be no difficult Matter to prove that *America* was peopled by the immediate Deſcendants of *Noah*, as ſome have ventured to affirm.

* Our Tranſlators have often ſwerved from the original *Hebrew* to follow the *Septuagint*, and here in particular have render'd the Word *Cuſh* (which Country was ſo call'd from *Cuſh* the Father of *Nimrod*, firſt Founder of the *Aſſyrian* Monarchy) by the Name of *Ethiopia*; which has led *Joſephus* and ſeveral others into a Miſtake, that the River *Gihon* was the *Nile* in *Egypt*; and ſuppoſing withal, that the Country of *Havilah* was ſome Part of the *Eaſt Indies*, they have run into another Error, and taken *Piſon* for the *Ganges*; whereby they make the Garden of *Eden* contain the greateſt Part of *Aſia*, and ſome Part of *Africa* likewiſe, which is a Suppoſition quite incredible.

THE Words *Bdolah* and *Shoham*, in the *Moſaical* Deſcription of *Eden*, which our Tranſlators have render'd *Bdellium* and *Onyx-ſtone*, afford us but little Light in our Enquiry; for being unknown Names, as well as *Havilah*, the Country which is ſaid to produce them, they are interpreted by every one ſo as to favour the particular Scheme he eſpouſes. Thus *Bdolah* by ſome has been render'd *Bdellium*; by others the *Carbuncle*, the *Loadſtone*, the *Oleaſter*; and thoſe who place Paradiſe in *Armenia* will have it to be *Cryſtal*, in which Country that Stone is to be found. Others, who fix it in *Chaldea*, inſiſt that it ſignifies *Pearl*, which is fiſh'd in great Quantities about *Baharen* or *Bahrein*, an Iſland on the *Arabian* Coaſt in *Perſian* Gulph; upon which Coaſt, according to this Hypotheſis, we are to place the Land of *Havilah:* And indeed this Conjecture ſeems to come neareſt the Truth, ſince Manna is compared in Scripture to the *Bdolah* for Colour *, and the *Talmudiſts* deſcribe Manna to be round as Coriander-Seed, and white as *Pearls*. In like manner the Word *Shoham* is made by ſome Authors to ſignify the *Beryl*, and the *Emerald*; perhaps with as little Propriety as it is render'd in our Bibles the *Onyx-ſtone*, which Tranſlation is condemned by ſeveral learned Men, and particularly the famous *Bochart*, whoſe Skill in the Oriental Languages is univerſally acknowledged.

OF the various Opinions concerning the Situation of Paradiſe, there are three which principally obtain among the Learned, and which are the only ones that deſerve our Attention. The firſt, which places Paradiſe near *Damaſcus* in *Syria*, though patronized by great Names,† ſeems to have the leaſt Foundation; for the Garden of *Eden* is to be ſought for Eaſtward from the Place where *Moſes* wrote his Hiſtory, which was probably in *Arabia Petræa*, whereas *Syria* lies North of that Country. But we need no other Reaſon for rejecting this Scheme, but its being deſtitute, as it really is, of all the Marks ſpeci-

* *Numb.* ix. 7.

† Its chief Patrons are *Heidegger* in his *Hiſtor. Patriarch.* p. 94. *Le Clerc* on *Gen.* ii. 8. Pere *Abram* in his *Pharus Vet. Teſt.* L. 2. and Pere *Hardouin* in his Edition of *Pliny*.

fied

fied in the *Moſaical* Deſcription, which ought always to be the principal Teſt in this Enquiry.

THE ſecond Hypothſies places *Eden* in *Armenia*, between the Sources of the *Tigris*, the *Euphrates*, the *Araxes*, and the *Phaſis*; but is not much better ſupported than the firſt, though eſpouſed by Men eminent for their Skill in Geography †: For, according to modern Diſcoveries, the *Phaſis* does not riſe in the Mountains of *Armenia*, near the Springs of the *Euphrates*, the *Araxes*, and the *Tigris*, (as *Strabo* and other ancient Geographers have wrongly inform'd us) but has its Source in Mount *Caucaſus*, and does not flow from South to North, but from North to South: So that, according to this Scheme, we want a whole River, except, inſtead of the *Phaſis*, we ſubſtitute the *Kur*, which joins the *Araxes* before it falls into the *Caſpian* Sea. But to do Juſtice to the Hypotheſis under Examination, I find it eſpouſed by an ingenious modern Traveller, I mean M. *Tournefort*, who alſo takes the *Phaſis* for *Piſon*, though he has not told us where that River riſes, or which way it ſhapes its Courſe. After this Gentleman has rejected the Scheme of his Countryman Biſhop *Huet*, he lays down his own in the following Manner.

" The Commentators upon *Geneſis*, ſays he, even " thoſe who keep moſt cloſely to the Letter, do not " think it neceſſary, in order to aſſign the Place of Pa- " radiſe, to find a River which divides itſelf into four " Branches, becauſe of the great Alteration the Deluge " may have occaſion'd; but think it ſufficient to ſhew " the Heads of the Rivers mention'd by *Moſes*, namely, " the *Euphrates*, *Tigris*, *Piſon*, and *Gihon*. It cannot " therefore be doubted, but that Paradiſe muſt have been " in the Way between *Erzerum* and *Teflis*, if it be al- " low'd to take the *Phaſis* for *Piſon*, and the *Araxes* for " *Gihon*. And then, not to remove Paradiſe too far " from the Sources of theſe Rivers, it muſt of neceſſity

* The greateſt Abettors of this Scheme are *Sanſon* in his *Atlas*, *Reland* in his *Diſſertat. de Situ Paradiſi*, and *Calmet* in his Dictionary and his Commentary on *Gen.* ii. 8.

" furniſh

" be placed in the beautiful Vales of *Georgia*, which " furniſh *Erzerum* with all Kinds of Fruits. If we may " ſuppoſe it to have been a Place of conſiderable Extent, " and to have retain'd ſome of its Beauties, notwith- " ſtanding the Alterations made in the Earth at the " Flood, and ſince that Time, I do not know a finer " Spot to which I can aſſign it, than the Country of the " *Three Churches*, a Town about twenty *French* Leagues " diſtant from the Heads of the *Euphrates* and *Araxes*, " and almoſt as many from the *Phaſis*. The Extent of " Paradiſe muſt at leaſt reach to the Heads of theſe Ri- " vers; and ſo it will comprehend the ancient *Media*, " and Part of *Armenia* and *Iberia:* Or, if this be thought " too large a Compaſs, it may be confin'd only to Part " of *Iberia* and *Armenia*, that is, from *Erzerum* to *Teflis*; " for undoubtedly the Plain of *Erzerum* ought to be " taken in, which is at the Head of the *Euphrates* and " *Araxes*. —— Our learned Men may think as they " pleaſe; but as I have never ſeen a more beautiful " Country than the Neighbourhood of the *Three* " *Churches*, I am ſtrongly perſuaded it is the Place where " *Adam* and *Eve* were created." Theſe are M. *Tourne-fort*'s Sentiments concerning the Situation of the Terre-ſtrial Paradiſe; but as they ſeem chiefly grounded upon the Beauty of the Country, which in other Reſpects is far from anſwering the *Moſaical* Deſcription of *Eden*, they give us but little Satisfaction.

THE third Hypotheſis, which appears the moſt pro-bable, places *Eden* upon the united Stream of the *Tigris* and *Euphrates*, call'd by the *Arabs*, *Shat al Arab*, that is, the River of the *Arabs*; which begins two Days Journey from *Baſſora*, and about five Leagues below divides again into two Channels, that empty themſelves into the *Per-ſian* Gulph *. Thus the *Shat al Arab* is the River *going out of Eden*, which River, conſider'd according to the Diſpoſition of its Channel, and not according to the

* This Opinion was firſt ſtart-ed by *Calvin*, and has been fol-low'd, with ſome little Variation, by *Stephanus Morinus*, *Bochart*, *Huet* Biſhop of *Avranches*, and divers others.

Courſe

Courſe of its Stream, divides into four Heads or different Branches, which make the four Rivers mention'd by *Moſes*; two below, *viz.* the Branches of the *Shat*, which ſerve for the *Piſon* and *Gihon*; and two above, *viz.* the *Euphrates* and *Tigris*, the latter whereof is now call'd *Dijlat* by the *Arabs*, and is allow'd to be the *Hiddekel* * of *Moſes*. By this Deſcription the Weſtern Branch of the *Shat* will be *Piſon*, and the adjoining Part of *Arabia*, bordering on the *Perſian Gulph*, will be *Havilah*; and the Eaſtern Branch will be *Gihon*, encompaſſing the Country of *Cuſh*, or *Chuzeſtan*, as it is ſtill call'd by the *Perſians*.

THIS laſt Opinion agrees very well with the ſacred Text, which informs us, that *a River went out of* Eden *to water the Garden, and from thence it was parted, and became into four Heads*; which Words manifeſtly imply, that in *Eden* the River was but one, or one ſingle Chan-

* This is granted by all Interpreters, as well as the LXX; and though it may be difficult to ſhew any juſt Analogy between the Names of *Hiddekel* and *Tigris*, yet, if we either obſerve *Moſes*'s Method of reckoning up the four Rivers, or conſider the true Geography of the Country, we ſhall eaſily perceive that the River *Hiddekel* could properly be no other. For as, in reſpect to the Place where *Moſes* wrote, *Piſon* lay neareſt to him, and ſo, in a natural Order, was nam'd firſt; and the *Gihon*, lying near to that, was accordingly reckon'd ſecond; ſo, having paſs'd over that Stream, and turning to the Left, in order to come back again to *Arabia Petræa*, (where *Moſes* was) we meet, in our Paſſage, with *Tigris* in the third Place; and ſo, proceeding Weſtward through the lower Part of *Meſopotamia*, come at laſt to *Pherath* or *Euphrates*: For it is to be remember'd, that the *Tigris* parts *Aſſyria* from *Meſopotamia*, and meeting with the *Euphrates* a little below *Babylon*, runs along with it in one common Channel, until they ſeparate again, and make the two Streams *Piſon* and *Gihon*, which empty themſelves into the *Perſian Gulph*.——As to *Euphrates*, the Name is analogous enough to the *Hebrew* Word *Pherath*; but yet we muſt acknowledge it is one of thoſe corrupt Names which our Tranſlators have borrow'd from the *Septuagint* Verſion, and which probably the *Greeks* (as has been judiciouſly obſerved by *Reland*) took from the *Perſians*, who often ſet the Word *Ab* or *Au*, which ſignifies *Water*, before the Names of Rivers; of which Word and *Frat* (as the River is ſtill call'd by the neighbouring People) the Name *Euphrates* is apparently compounded. —— See *Stackhouſe*, and *Univerſal Hiſtory*.

nel;

nel; but *from thence*, that is, when it was gone out of *Eden*, *it was parted*, and became four Streams or Openings, (as the *Hebrew* Word may be tranſlated) two upwards, and two downwards: For ſuppoſing the united Channel, or *Shat al Arab*, to be our common Center, we may, if we look one way, *i. e.* up towards *Babylon*, ſee the *Tigris* and *Euphrates* coming into it; and, if we look another way, *i. e.* down towards the *Perſian Gulph*, ſee the *Piſon* and the *Gihon* running out of it.

BUT though this Hypotheſis ſeems the beſt of any that have been yet advanced, and to account tolerably well for the *Moſaical* Deſcription, it is liable to ſome Exceptions; for the two Branches of the *Shat al Arab*, ſuppoſed to be the *Piſon* and *Gihon* of the Scripture, do not ſeem conſiderable enough to deſerve the Name of Rivers, nor of ſufficient Length to encompaſs Countries of any Extent, it being not a great many Leagues from their Diviſion below *Baſſora* to the Places where they fall into the *Perſian Gulph*. Indeed, if we could be ſure there were a third Branch, as ſome Accounts and Maps would induce us to believe, parting from the *Shat* about *Baſſora*, and falling into the Sea at *Catif*, it would be more agreeable to ſuppoſe that to be the *Piſon*; and for the *Gihon* we might naturally ſubſtitute either the *Koran* or the *Karha*, the firſt of which falls into the *Shat*, the other into the *Tigris*, and may with greater Propriety be ſaid to encompaſs the whole Land of *Cuſh*, as running through *Chuzeſtan*; whereas the Eaſtern Branch of the *Shat* waſhes only a Corner of that Country, or rather one Side of an Iſland form'd by it and the *Koran*.

UPON the whole, notwithſtanding the above Objection, I know of no Scheme ſo reaſonable, ſo agreeable to the Deſcription given us by the ſacred Hiſtorian, as that which places *Eden* upon the great Channel form'd by the united Rivers *Tigris* and *Euphrates*; and the extraordinary Fertility and Goodneſs of the neighbouring Soil may help to confirm us in this Opinion: For as it would be abſurd to imagine that God would plant the Garden of Paradiſe in a barren Land, ſo all ancient Hiſtorians and Geographers inform us, that *Meſopotamia*, *Chaldea*, and

and other adjacent Countries, were extremely pleaſant and fruitful; and modern Travellers particularly aſſure us, that in all the Grand Signior's Dominions there is not a finer Country (though in ſome Places it lies uncultivated) than that between *Bagdat* and *Baſſora*, the very Tract of Ground, which, according to the Scheme I am ſpeaking of, was anciently call'd the *Land of Eden*.

IT remains briefly to conſider in what preciſe Part of the Land of *Eden* the Garden of Paradiſe was planted; and this ſeems to be intimated by *Moſes*, when he tells us that it was *Eaſtward in Eden*; whereby, we may ſuppoſe, he does not mean that it lay Eaſtward from the Place where he was then writing, (which every body might eaſily infer) but intends to point out, as near as poſſible, the very Spot of Ground where it was originally ſeated. If then this delightful Garden lay in the Eaſterly Part of the Country of *Eden*, and the River which water'd it ran through that Country (as we learn from Scripture it did) before it enter'd the Garden, we muſt neceſſarily conclude that Paradiſe was ſituated on the Eaſt Side of one of the Turnings of the *Shat al Arab*, that is, the River form'd by the Conjunction of the *Tigris* and *Euphrates*; and probably at the loweſt great Turning, mention'd by *Ptolemy*, not far from the Place where *Arecca*, call'd *Erec* in Scripture*, is now ſeated by our modern Geographers.

AFTER all, it muſt be acknowledged, that there is no Map of the Country wherein we have placed the Land of *Eden*, which makes the Rivers exactly anſwer the Deſcription of them given us by *Moſes*; but as he unqueſtionably wrote according to the beſt Geography of thoſe Times, if the Courſe or Number of Rivers about *Babylon* have ſince undergone great Alterations, this has probably been occaſioned by the Cuts and Canals made by Order of the Monarchs of that Empire, of *Alexander*

* *Gen.* x. 10. ---- It is ſaid to have ſeveral Springs of Naphtha in its Neighbourhood, a kind of liquid Bitumen, very oily and inflammable, and hard to be extinguiſh'd. Hence that Verſe of *Tibullus*,

Ardet Arecæis aut unda perboſpita campis.

the

the Great, and even of *Trajan* and *Severus*, to facilitate Commerce and render the Country fruitful. And yet, notwithſtanding this, according to all modern Obſervations, we find wider Variations in the Situation of Places, and are obliged to make greater Corrections in ancient Charts and Maps, than need be made in the *Moſaical* Deſcription of *Eden*, to bring it to an Agreement with our lateſt Accounts of the preſent Country and Rivers near *Chaldea*. So that I think, till ſome ſtronger Arguments, than have yet been advanced, are brought againſt the *Hypotheſis* which places *Eden* upon the *Tigris* and *Euphrates* united, we may ſafely conclude, that there, or thereabouts, was the delightful Garden, the Habitation of the firſt Parents of Mankind*.---I now return from this Digreſſion, which I hope will not be diſagreeable to the Reader.

* To this Account I cannot forbear ſubjoining the Deſcription which our inimitable *Milton* gives us of the Garden of Paradiſe, wherein he beautifully repreſents its pleaſing Variety.

——— Thus was this Place
A happy rural Seat of various View:
Groves, whoſe rich Trees wept od'rous Gums and Balm;
Others whoſe Fruit, burniſh'd with golden Rind,
Hung amiable, (*Heſperian* Fables true,
If true, here only) and of delicious Taſte.
Betwixt them Lawns, or level Downs, and Flocks
Grazing the tender Herb, were interpos'd;
Or palmy Hillock, or the flow'ry Lap
Of ſome irriguous Valley ſpread her Store,
Flow'rs of all Hue, and without Thorn the Roſe.
Another Side umbrageous Grots, and Caves
Of cool Receſs, o'er which the mantling Vine
Lays forth her purple Grape, and gently creeps
Luxuriant. Mean while murm'ring Waters fall
Down the ſlope Hills, diſpers'd, or in a Lake
(That to the fringed Bank, with Myrtle crown'd,
Her cryſtal Mirror holds) unite their Streams.
The Birds their Choir apply: Airs, vernal Airs,
Breathing the Smell of Fields and Groves, attune
The trembling Leaves, while univerſal PAN,
Knit with the GRACES, and the HOURS, in Dance
Lead on th' eternal Spring.———

Paradiſe Loſt, Book IV.

BE-

BEFORE I leave *Damaſcus*, permit me, according to my uſual Method, to look back a little into the ancient Hiſtory of *Syria* in general, and of that renown'd City in particular. *Syria* in the *Hebrew* Language is call'd *Aram*, the Country having been firſt peopled by *Aram* the youngeſt Son of *Shem*; but whence it obtain'd the Name of *Syria* is not ſo eaſy to determine, though it is probably a Contraction of *Aſſyria*, the Ancients often confounding them together. Authors are not at all agreed concerning the exact Bounds of this Country, becauſe they conſider it at different Times, when its Name was more or leſs famous, and its Empire more or leſs extenſive: But if we confine ourſelves to the proper *Syria*, we may venture to fix its Limits, and aſcertain its Dimenſions. It lay between the *Mediterranean* on the Weſt, and the River *Euphrates* on the Eaſt; and between Mount *Taurus* on the North, and *Arabia Deſerta*, *Paleſtine*, and *Phœnice* on the South; being about three hundred and ſeventy-five Miles in length from North to South, and three hundred in Breadth from Eaſt to Weſt. *Syria* has likewiſe been variouſly divided, having been at firſt parcelled out into a vaſt Number of little Kingdoms and Juriſdictions; and afterwards into four principal ones, *Zobah*, *Damaſcus*, *Hamath*, and *Geſhur*. In the proper *Syria* only, *Ptolemy* reckons the following Provinces: *Commagene*, *Pieria*, *Cyrrheſtica*, *Seleucis*, *Caſſiotis*, *Chalybonites*, *Chalcidene*, *Apumene*, *Laodicene*, *Phœnicia Mediterranea*, *Cœleſyria**, and *Palmyrene*.

THE Poſterity of *Shem* by *Aram* did not long keep this Country wholly to themſelves; for their Relations of the Line of *Ham* by *Canaan*, being ſtraiten'd for want of

* It is impoſſible to reconcile the ancient Geographers, ſo as to determine the Bounds of what they mean by *Cœleſyria*; but however the Name may have been extended, the proper *Cœleſyria*, or *Syria Cava*, which is taken to be the ſame, was undoubtedly the Vale between *Libanus* and *Anti-Libanus*, to which *Strabo* confines it. Its chief Cities are *Heliopolis*, now *Balbeck*; and *Damaſcus*, now *Scham*: But this latter does not lie in the abovemention'd Valley, as *Heliopolis* does, being to the Eaſtward of *Anti-Libanus*; and therefore ſtrictly ſpeaking, ought not to be reckon'd in *Cœleſyria*, where it is commonly and innaccurately placed.

Room

Room in the Places where they firſt ſettled, encroach'd upon them by Degrees, and ſeiz'd a Portion of their Lot, which they kept till both of them were involved in one common Deſtruction and Captivity. The ancient *Syrians* then were partly deſcended from *Shem*, and partly from *Ham*, (whoſe Offspring are nearly of equal ſtanding in this Country) and very little behind any Nation in Antiquity; nay, *Syria* muſt have been peopled ſooner than any other Part of the World, if we believe the Tradition current among its preſent Inhabitants, that *Adam* was formed, and *Abel* ſlain, in the Neighbourhood of *Damaſcus*.

IT is certain that the *Syrians* were anciently govern'd by Heads of Families, who had the Title of *Kings*; and that they continued under the ſame Government, in part, even to the Days of *Saul*, is plain from the Kings of *Zobah* mention'd in Scripture*, among the reſt of his Enemies. We have, indeed, ſome Reaſon to conjecture, that this was not the only Form of Government to be met with in that Country; for as *Gibeon* in *Canaan*, in the Days of *Joſhua*, ſeems to have been a Commonwealth among the many Kingdoms there, ſo *Damaſcus* in *Syria* ſeems to have been the ſame in the Time of *David*, being ſpoken of as without a Chief, and as if the Power was wholly in the Hands of the People. It is ſaid that the *Syrians* of *Damaſcus*†, not their King, ſuccour'd *Hadadezer* King of *Zodah* with above twenty thouſand Men; which ſeems to imply, (for we do not ſay it is indiſputably clear) that they were ſomething like what we call a Republick.

BE this as it will, we are aſſur'd that the Kingdom of *Damaſcus* roſe upon the Ruins of that of *Zobah*, of which we have no farther Account after the total Defeat of *Hadadezer's* Army by King *David*, when forty thouſand *Syrians*, together with their General *Shobach*, were kill'd in the Field‡. *Rezon*, who deſerted from *Hadadezer*, having ſecur'd a Body of Troops in his Intereſt after the Loſs of this Battle, ſeiz'd on *Damaſcus*, and was the

* 1 *Sam.* xiv. 47. † 2 *Sam.* viii. 6. ‡ 2 *Sam.* x. 18.

Foun

Founder of that noble Kingdom; proving a very troubleſome and inveterate Enemy to *Iſrael* in the Reign of *Solomon* *, when that Prince was taken up with his Vanities, and had forgot both himſelf and his People.

HIS Succeſſors *Hezion* and *Tabrimon* had no Miſunderſtandings with the Kings of *Judah* and *Iſrael*; but *Benhadad* I, the Son and Succeſſor of *Tabrimon*, was prevail'd upon by large Preſents from *Aſa* King of *Judah*, to make War upon *Baaſha* King of *Iſrael*; from whom his Army took *Ijon*, *Dan*, *Abel-bethmaachah*, all *Cinneroth*, and all the Land of *Naphtali* †, and at laſt extended his Power to the City of *Samaria* itſelf.

THIS Prince was ſucceeded by his Son, alſo nam'd *Benhadad*, who vigorouſly proſecuted the Enmity his Father had ſo ſucceſsfully begun againſt *Iſrael*; but he was twice remarkably baffled in his Attempts by the Interpoſition of Heaven. He march'd with a numerous Army, in which were no leſs than thirty-two Kings ‡, and ſat down before *Samaria*, ſummoning *Ahab* to ſurrender himſelf as his Vaſſal, to acknowledge himſelf to be his Creature, and that all belonging to him was at his Service and Diſpoſal. *Ahab* return'd a very ſubmiſſive Anſwer to this haughty Meſſage; but not ſatisfied with that, *Benhadad* ſent again into the City to let *Ahab* know, that the next Day he intended to ſend ſome Officers to ſearch his Palace and the Houſes of the Citizens, and to bring away all their Riches, together with their Wives and Children. The King of *Iſrael*, by the unanimous Advice of his People, refuſed to ſubmit to ſo unparallel'd an Indignity; which highly exaſperated *Benhadad*, who expected to meet with no Oppoſition. He ſent a third third time, however, to *Ahab*, to try if he could threaten him into a Compliance with his Demands; but the King of *Iſrael* ſent a very bold and wiſe Reply to his vain Menaces, adviſing him to wait the Event of Things before he reckon'd himſelf ſure of Succeſs: *Tell him*, (ſays *Ahab* to *Benhadad*'s Meſſengers) *Let not him that*

* 1 *Kings* xi. 23,--25. † 1 *Kings* xv. 18, 19, 20.
‡ Compare 1 *Kings* xx. 1. with xxii. 31.

girdeth

*girdeth on his Harneſs boaſt himſelf, as he that putteth it off**.

THE Army of *Benhadad* was hereupon order'd to inveſt the City of *Samaria* in Form, and to make all the neceſſary Preparations for an Aſſault. But God, who was juſtly provok'd at this proud *Syrian*, ſent a Prophet to *Ahab*, not only to aſſure him of Victory, but to inſtruct him in what Method he ſhould obtain it. In the mean time *Benhadad*, who was a voluptuous Prince, and given to Drinking, being not at all apprehenſive of Danger, was indulging himſelf in the midſt of his Cups, when News was brought him that a Party was advancing from *Samaria*. This, however, gave him ſo little Diſturbance, that in a careleſs Manner he only gave Orders that they ſhould be brought before him alive, whether they came as Friends or as Enemies, and ſo continued his Mirth and Carouſing. The Party which was ſallying out of the City was a Number of choſen Men headed by *Ahab* himſelf, and follow'd by a larger Body, who, depending upon the Encouragement of the Prophet, fell furiouſly upon the numerous Army of the *Syrians*, whilſt they were loſt in Security, and did not ſo much as dream of an Attack; and ſuch a Panick immediately ſpread itſelf over all the Camp, that no one thought of any thing but ſaving himſelf by Flight; and particularly *Benhadad* mounted a Horſe, and fled precipitately with his Cavalry, inſtead of rallying and confirming his People. The *Iſraelites* purſued and made a terrible Slaughter of their flying Enemies.

THE ſame Prophet, notwithſtanding this Victory, gave the King of *Iſrael* great Caution to recruit his Army, and be upon his Guard, againſt the enſuing Year, foretelling that the *Syrians* would then pay him another Viſit, which came to paſs accordingly: For ſome of *Benhadad*'s Officers, glad of any Excuſe to palliate their inglorious Flight, pretended that the Gods of the *Iſraelites* were *Gods of the Hills*†, and therefore no wonder

* 1 *Kings* xx. 11.

† Hence it appears how early the Notion of topical Deities prevail'd in the World, ſome being

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the *Syrian* Army had been defeated; and aſſured the King, that if he could but draw the *Iſraelites* to an Engagement in a plain open Country, his Gods, who preſided over the Plains, would undoubtedly prevail. *Benhadad* hearken'd to this Repreſentation, and having rais'd an Army of equal Force with that which he had loſt the Year before, he march'd towards the King of *Iſrael*, and encamp'd near *Aphek*, a City of the Tribe of *Aſher*. The *Iſraelites*, whoſe Numbers were quite deſpicable if compared with the *Syrians*, encamp'd over-againſt them; and for ſeven Days the two Armies continued in this Situation. On the ſeventh Day they came to a Battle, wherein the *Syrians* loſt, of Foot only, a hundred thouſand Men, the reſt flying with Precipitation to *Aphek*, where twenty thouſand more of them were deſtroy'd by the falling of the Walls of the City.

THE King of *Syria* now gave all over for loſt, and in Deſpair conceal'd himſelf in ſome Part of *Aphek*, where he thought he could not be eaſily found; but his Officers, reminding him that the Kings of *Iſrael* had been generous Enemies, adviſed him to throw himſelf upon *Ahab*'s Mercy, and to ſend Ambaſſadors to him in the humbleſt Manner, to make his Submiſſion to the Conqueror. *Ahab*, overjoy'd at his Victory, was in an excellent Temper to receive them, calling *Benhadad* his Brother, and expreſſing his Satisfaction to hear he was alive. In a Word, the *Syrian* Prince was brought to *Ahab*, admitted into his Chariot, and a Peace was con-

made to preſide over whole Countries, whilſt others had particular Places under their Tuition and Government; and were ſome of them Gods of the Rivers, others of the Woods and others of the Mountains. The Conceit of the *Syrians*, that the God of *Iſrael* was a God of the Hills, might proceed from their obſerving *Canaan* to be a mountainous Country; and it is probable they muſt have known, that the *Jewiſh* Law was deliver'd on a Mountain; that the *Iſraelites* were remarkably fond of ſacrificing *in high Places*; and that the Temple of *Jeruſalem* ſtood upon a famous Eminence, as did *Samaria*, where they had ſo lately receiv'd a ſignal Defeat. ---That the Gods did not only aſſiſt with their Influence, but actually engage themſelves in Battle in behalf of their Favourites, is a well-known Sentiment of the ancient Heathens.

cluded

cluded betwen them on the following Conditions: That *Benhadad* ſhould reſtore all the Country which his Father had wreſted from *Iſrael*, and grant *Ahab* certain Privileges and Authority in his Capital *Damaſcus*, as a Token of his Homage and Subjection.

IF *Benhadad* adhered to his Word with *Ahab* in other Reſpects, he kept Poſſeſſion of *Ramoth-Gilead*, which was the Subject of a freſh War between them, wherein *Ahab* was aſſiſted by *Jehoſhaphat* King of *Judah*. The two Kings marched with their Forces towards *Ramoth-Gilead*, where they found the *Syrians* prepared to receive them, but *Ahab*, having ſufficient Reaſon to think that the Enemy would mark him out for Deſtruction, diſguiſed himſelf before the Battle in the Garb of a common Officer, adviſing *Jehoſhaphat* to fight in his royal Robes. *Ahab*'s Apprehenſions were not without Foundation; for the King of *Syria* had given particular Orders to his Captains who had Rule over his Chariots, to direct their Arms only againſt the King of *Iſrael*. This had like to have proved fatal to *Jehoſhaphat*, whom they miſtook for *Ahab*, and accordingly fell upon him with great Impetuoſity; but they ſoon deſiſted from purſuing him, having diſcover'd that he was not the Perſon they were commanded to deſtroy. *Ahab*'s Precaution, however, could not ſave him from the Fate he endeavour'd to evade, for he was mortally wounded by a random Arrow; and though he was held up in his Chariot for ſome time with his Face towards the Enemy, to encourage his Soldiers, yet he died about Sunſet, and a Retreat was ſounded. It appears that this Battle was fierce and obſtinate, and that both Armies drew off under Covert of the Night, perhaps with equal Loſs and doubtful Victory.*

SOME Years after this, we find *Benhadad* once more marching againſt *Samaria*, which he beſieged ſo cloſely with all his Forces, that he reduced it to the greateſt Diſtreſs, and was on the Point of taking it by Famine, when he was alarm'd in the Night by a Noiſe like that of a great Army ruſhing in upon him; whereby he was ſo

* 1 *Kings* xxii, 30.36,---

terrified,

terrified, that he raiſed the Siege with the utmoſt Precipitation. His Army left behind them their Horſes, Aſſes, Tents, and every thing ſtanding in the Camp juſt as it was when they firſt took the Alarm; and alſo dropp'd upon the Road whatever was cumberſome to them, and retarded their Flight.*

AFTER this miraculous raiſing of the Siege of *Samaria*, *Benhadad* was deterr'd from making any farther Attempts upon *Iſrael*; nor do we hear any more of him in the ſacred Hiſtory, till *Eliſha* went to *Damaſcus*, to execute the Order of declaring *Hazael* King, which was originally given to his Predeceſſor *Elijah*. *Benhadad* then labour'd under a Fit of Sickneſs, and hearing of *Eliſha*'s Arrival, to whoſe Abilities he was no Stranger, he ſent *Hazael* to wait upon him with a very noble Preſent, and to enquire of him whether he ſhould recover of his Indiſpoſition. The Prophet told *Hazael* that his Maſter *might* recover, his Diſtemper not being of itſelf mortal, but that he was very ſure he *would not*; and then fixing his Eyes ſtedfaſtly upon him, he at length burſt into Tears, upon the Proſpect (as he declar'd to *Hazael*) of the many Calamities he would bring upon *Iſrael* when he was advanced to the Throne of *Syria*, as he was aſſur'd he would be by Divine Revelation. Upon this *Hazael* return'd to his Maſter, and, concealing the Prophet's Anſwer, flatter'd him with Hopes of Recovery; which, however, he took care to prevent, by ſtifling him the next Day with a thick Cloth dipp'd in Water†. This was the End of *Benhadad*, who having no Son of his own, and *Hazael* being a Man of great Eſteem, eſpecially among the Soldiery, he was, without much difficulty, declar'd his Succeſſor.

ACCORDING to *Eliſha*'s Prediction, this Prince was a Scourge in the Hand of God, to chaſtiſe the Kingdoms of *Judah* and *Iſrael*; and under him the *Syrian* Monarchy roſe to its greateſt Splendor. However, he ſeems to have ſat very quietly on his Throne, till he was provok'd by *Joram* King of *Iſrael*, and *Ahaziah* King of *Judah*, who

* 2 *Kings* vi. 24. and vii. 6. 7,--15. † 2 *Kings* viii. 7--15.

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federated againſt him to diſpoſſeſs him of *Ramoth-Gilead*, in Imitation of what their Fathers had attempted in the Reign of *Benhadad*. It ſeems as if they ſucceeded in their Enterprize, though *Joram* was dangerouſly wounded in the Attempt: But *Hazael* made himſelf ample amends by invading both the Kingdoms of *Judah* and *Iſrael*, and reducing them almoſt to Deſtruction. He began with *Jehu* King of *Iſrael*, and made himſelf Maſter of all that Prince's Dominions on the Eaſt of *Jordan*, the Countries of *Gilead* and *Baſhan*, the two Tribes *Reuben* and *Gad*, and the Half-Tribe of *Manaſſeh* *: And we learn from *Joſephus*, that in the Proſecution of this Conqueſt he was guilty of all manner of Outrages and Cruelty; thereby punctually fulfilling whatever the Prophet *Eliſha* had foretold of him in the Converſation they had together at *Damaſcus*, as above related.

WITH the ſame Fury and Succeſs he made War upon *Jehoahaz* the Son of *Jehu*, till he had left him only fifty Horſe, ten Chariots, and ten thouſand Foot; and having thus chaſtiſed *Iſrael*, he turn'd his Arms againſt the Kingdom of *Judah*. He therefore croſs'd the *Jordan*, made himſelf Maſter of *Gath*, and march'd forward to beſiege *Jeruſalem* itſelf; but he was diverted from that Undertaking by the rich Gifts of the weak and apoſtate *Jehoaſh*, then King of *Judah*, who, dreading the *Syrian* Power and the Miſeries of a Siege, took all the coſtly Veſſels which his Anceſtors had devoted to the Service of God, and all the Gold that was laid up in the Treaſures of the Temple, beſides what was found in the Royal Treaſury, and ſent it as a Preſent to *Hazael* to withdraw his Troops. The King of *Syria* did ſo for a while†; but the latter End of the ſame Year, or the next Year at fartheſt, he ſent an Army into the Territories of *Judah*, which defeated the Forces of *Jehoaſh* though much more numerous, ravaged the Country, ſack'd *Jeruſalem*, ſlew all the Princes of the People there, and ſent their Spoil to *Hazael* at *Damaſcus*.‡

* *Kings* x. 32, 33. † 2 *Kings* xii. 17, 18. ‡ 2 *Chron.* xxiv. 23, 24.

THIS

THIS great Prince, having thus ſubdued and tyranniz'd over the Kingdoms of *Iſrael* and *Judah*, died, and was ſucceeded by his Son call'd *Benhadad*, a Name affected by moſt of the Kings of *Syria*. The young Monarch had not reign'd long, before he experienced a total Reverſe of his Father's Fortune, being thrice defeated by *Jehoaſh*, the Son of *Jehoahaz* King of *Iſrael*, whereby he loſt all that *Hazael* had wreſted from that Kingdom. Nothing more is ſaid of this obſcure and unfortunate Reign; but probably this *Benhadad* was made tributary by *Jeroboam*, the Son of *Jehoaſh* King of *Iſrael*, who kept *Syria* all his Life-time in the ſtricteſt Subjection.

THE *Syrians* recover'd themſelves again amidſt the Diſorders which raged in the Kingdom of *Iſrael* upon *Jeroboam*'s Death, but not ſo perfectly as to be quite a free People; for we may reaſonably ſuppoſe, they were in ſome meaſure ſubject to the newly-erected Empire of *Aſſyria*. But not to dwell on this Uncertainty, their laſt King was *Rezin*, who, towards the latter End of his Reign, enter'd into a League with *Pekah* King of *Iſrael*, againſt *Ahaz* King of *Judah*, with a Deſign to dethrone him, and to ſet up the Son of *Tabeal*, a Stranger to the Line of *David**. With this View the confederate Kings enter'd the Dominions of *Ahaz* with a great Army, ravaged his Country, and cloſely beſieged him in *Jeruſalem*; but as God had ſtirr'd up theſe Princes only to puniſh *Ahaz* for his Wickedneſs, and not to cut off the whole Family of *David*, he did not ſuffer them to ſucceed in their Undertaking; for finding themſelves unable to take the City, they raiſed the Siege and return'd home.

THE next Year the two Kings proſecuted the War againſt *Ahaz*, dividing their Army into three Bodies, and invading his Kingdom in three different Places at the ſame Time. *Rezin*, with his Diviſion, march'd into *Edom*, and took *Elath*, where he planted a Colony of *Syrians*†; and having loaded his Army with Spoils, and

* *Iſaiah* vii. 1--6. † 2 *Kings* xvi. 5.

taken a vaſt Number of Priſoners, he return'd to *Damaſcus**. But this Acquiſition proved fatal to *Rezin* and his Kingdom; for *Ahaz*, grown deſperate, and bent upon Revenge, ſent an Embaſſy to *Tiglath-pileſer* King of *Aſſyria*, with a large Preſent of all the Gold and Silver that he could find in the Treaſury of the Temple, promiſing likewiſe to become his Vaſſal and Tributary, if he would aſſiſt him with his Forces againſt his Enemies. The King of *Aſſyria* readily embraced this Opportunity of adding *Syria* and *Paleſtine* to his Empire, and accordingly marching with a great Army againſt *Rezin*, he ſlew him in Battle, beſieged and took *Damaſcus*, and tranſplanted the People to *Kir*, a Place in the *Upper Media*; thereby putting an End to the *Syrian* Monarchy, which had continued for nine or ten Generations†, according to the Predictions of the Prophets *Iſaiah* and *Amos* ‡.

THUS *Syria* became united to the *Aſſyrian* Empire; which being overthrown by the *Medes* and *Perſians*, it was annex'd to their Dominions, and continued ſo till the famous Battle of *Iſſus* in *Cilicia* between *Darius* and *Alexander*, wherein the latter gain'd a conſiderable Victory. At the ſame Time *Parmenio*, one of his Generals,

* 2 *Chron.* xxviii. 5.

† The Kingdom now put an End to was founded by *Rezin* in the Reign of *Solomon*, as has been obſerved above; but as *Damaſcus* is a City of great Antiquity, it probably had its Kings before that Time, though we have no mention of them in the ſacred Writings. The City is generally ſuppoſed to have been built by *Uz* the eldeſt Son of *Aram*; but, be that as it will, we are certain it was in Being in the Time of *Abraham*, who reign'd there according to ſome ancient Hiſtorians, particularly *Nicolaus Damaſcenus*. We learn from *Gen.* xv. 2. that *Eliezer*, whom *Abraham* had made free and appointed Steward of his Houſe, was of *Damaſcus*, at the ſame Time that the Patriarch purſued *Chedorlaomer* and the confederated Kings as far as *Hobah*, which lies Northward of that City. The Scripture ſays nothing more of *Damaſcus* till the Time of *David*.

‡ *Behold* Damaſcus *is taken away from being a City*——*and the Kingdom ſhall ceaſe from* Damaſcus, *and the Remnant of* Syria, Iſaiah xvii. 1, 3.—— *I will ſend a Fire into the Houſe of* Hazael, *which ſhall devour the Palaces of* Benhadad. *I will break alſo the Bar of* Damaſcus, *and cut off*—— *him that holdeth the Sceptre from the Houſe of* Eden: *and the People of* Syria *ſhall go into Captivity unto* Kir, *ſaith the Lord*, Amos i. 4, 5.

made

made himſelf Maſter of *Darius*'s Treaſure which was depoſited at *Damaſcus*; and *Alexander* marching into *Syria* immediately after, moſt of the Cities ſurrender'd at the firſt Approach of the Conqueror; ſo that he ſoon got Poſſeſſion of that Country, and afterwards of *Phœnicia*, the City of *Tyre* being the only Place where he met with any conſiderable Oppoſition.

AFTER the Death of *Alexander*, his Captains ſharing his Conqueſts, *Seleucus Nicanor* and his Poſterity were Kings of *Syria* for about two hundred and fifty Years, till *Pompey* reduced that Kingdom into a *Roman* Province. The Government of *Syria*, after it came under the Dominion of the *Romans*, was reckon'd one of the greateſt Honours in the Empire, the Præfect or Governor having almoſt a Royal Juriſdiction over all the Provinces on this Side the *Euphrates*, and a Superintendency over *Egypt*. This embolden'd *Niger*, Præfect of *Syria*, to diſpute the Empire with *Severus*: And afterwards *Caſſius Syrus*, a Native of this Country and Governor of it, was almoſt too hard for *Mark Antony*. Upon this Occaſion the Senate decreed, that no Man for the future ſhould have Command, civil or military, in the Province where he was born, leſt by the Affections of the People he ſhould be enabled to ſet up for himſelf, and throw off his Subjection to the *Roman* Power. The Fear of this made *Adrian* propoſe to make *Phœnicia* a diſtinct Province from *Syria*; and obliged *Conſtantine* not only to ſeparate *Phœnicia*, but to divide *Syria* itſelf into four Provinces, all ſubject however to the Governor of the *Eaſt*, as this Country was call'd by the *Romans*.

THIS Præfect enjoy'd much the ſame Power and Influence during the Empire of *Conſtantinople*, at the Declenſion whereof *Syria* was over-run by the *Saracens*, and afterwards conquer'd by *Tangrolipix* the *Turk*, who gave *Aleppo* and *Damaſcus* to two of his Kinſmen of the *Selzuccian* Family; and this laid the Foundation of the *Turkiſh* Kingdom of *Damaſcus*, which began in the eleventh Century, and continued about two hundred Years. In the thirteenth Century *Halon* the *Tartar* took the King of *Damaſcus* Priſoner, and put him to Death

before the Walls of the City, becauſe the Inhabitants would not ſurrender. He afterwards ſtorm'd the City, and put an end to the Reign of that Family in *Syria*, as the *Mamalukes* had done ſome Years before in *Egypt*, by murdering their Princes. They likewiſe ſubdued the Kingdom of *Damaſcus*, and held that City till it was taken by *Tamerlane* in the Year 1400 with a prodigious Army. He put all the *Mamalukes* and their Adherents to death, and is ſaid to have built ſeveral Towers with their Skulls. However, after *Tamerlane*'s Deceaſe, the *Mamalukes* recover'd *Syria* and *Egypt*, and kept poſſeſſion of *Damaſcus* till the Year 1516, when *Selimus* I. defeated the Sultan of *Egypt* in the Neighbourhood of *Aleppo*; upon which *Damaſcus* ſurrender'd to avoid being plunder'd by the *Turkiſh* Army, as it was a Place of great Trade and Riches: And ever ſince that Time *Syria*, as well as *Egypt*, has continued under the *Ottoman* Dominion.

ON the 8th of *March* in the Morning, having made a handſome Preſent to the Convent for our kind Entertainment, we took leave of *Damaſcus*; and returning the ſame Way we came, without any remarkable Occurrence, we arrived at *Tripoli* on the 10th in the Evening. The two following Days ware ſpent in making the neceſſary Preparations for our Journey to *Sidon*, and from thence to *Jeruſalem*; and having put ourſelves in a pretty good Poſture of travelling, we ſet out from *Tripoli* on the 13th at Two in the Afternoon, keeping cloſe by the Sea, and in leſs than two Hours we came to a ſmall Village call'd *Callemone*. Near this Village is a Convent of *Greeks* nam'd *Bell-Mount*, founded by one of the Earls of *Tripoli*, ſtanding upon a high rocky Mountain, overlooking the Sea, and of very difficult Aſcent. In three Hours more we came to a lofty Promontory, which lay directly croſs our Way, and terminated this Day's Journey; for it being too late to attempt to paſs it, we took up our Quarters in a narrow Valley under ſome Olive-Trees, where we enjoy'd an agreeable Repoſe.

THE next Morning we had no ſmall Fatigue in paſſing the above-mention'd Promontory, the Road being very ſteep and rugged; but in ſomewhat more than an Hour

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we maſter'd it, and arriv'd in the Valley on the other Side; the Entrance whereof is commanded by a ſmall Fort or Caſtle call'd *Temſedia*, built upon a perpendicular Precipice. Not far from hence, cloſe by the Sea, is a little Village call'd *Patrone*, ſuppoſed to be the ancient *Botrus*; but we did not ſtep out of our Road to view it, being told that it afforded nothing worthy our Obſervation. In three Hours more we arriv'd at *Gibyle*, the *Byblus* of the *Greeks*, a Place once famous for the Birth and Temple of *Adonis*, but now of no great Extent, and thinly inhabited. It is encompaſs'd, however, with a dry Ditch and a Wall, with ſquare Towers in it at convenient Diſtances; and on the South Side it has an old Caſtle to defend it. In the Gardens round about the Town we ſee many Fragments of fine Marble Pillars, and Heaps of Ruins, by which it appears to have been a large and magnificent City. It is pleaſantly ſituated by the Sea-ſide, and is reckon'd a Place of very great Antiquity*. In one Hour from *Gibyle* we came to a fine River, with a Stone-Bridge over it conſiſting only of one Arch, but that very wide and lofty; and here we made our ſecond Encampment, pitching our Tents upon the Banks of the River.

THE *Turks* have given this Stream the Name of *Ibrahim*, but it is generally ſuppoſed to be the ancient *Adonis*, ſo call'd from that Favourite of *Venus*, who is ſaid to have been kill'd by a wild Boar in the Mountains from whence it riſes. The River, in the Opinion of the ancient Heathens, had a remarkable Property of appearing bloody at certain Seaſons of the Year, which they attributed to a kind of Sympathy for the Death of *Adonis*, in Memory of whom they perform'd various ſuperſtitious

* Mr. *Maundrell* ſuppoſes *Gibyle* to be the Country of the *Giblites*, mention'd *Joſhua* xiii. 5, whom King *Hiram* made uſe of in preparing Materials for *Solomon*'s Temple. He founds his Conjecture upon 1 *Kings* v. 18, where the Word render'd *Stone-ſquarers* is *Giblim* in the *Hebrew*, which the *Septuagint* Verſion makes to be the *Men of Byblus*; and obſerves, that in *Ezek.* xxvii. 9. where our Tranſlation has it the *Ancients of Gebal*, the LXX make it the *Elders of Byblus*. *Journey*, &c. *p.* 34.

Rites, the Women making great Outcries, in imitation of the ſuppoſed Lamentation of *Venus* for the Loſs of her Paramour. This annual Mourning was an univerſal Cuſtom of the Women in theſe Parts, which they began as ſoon as they perceiv'd the River of a reddiſh Colour; and after all poſſible Expreſſions of the moſt piercing Grief, having alſo diſciplined themſelves with Whipping, they proceeded to their Sacrifices. On the Morrow, pretending that *Adonis* was come to Life again, and had aſcended through the Air to the upper Regions, they ſhaved their Heads; and, at *Byblus* eſpecially, thoſe who would not comply were bound to proſtitute themſelves for one entire Day to all Strangers that would have them for Hire, and the Money ſo got was preſented to the Goddeſs *Venus*.

SOME relate, that on a certain Night, while this Solemnity laſted, they laid an Image in a Bed, and having gone through Variety of Lamentations over it, Light was brought in, and the Prieſts anointing the Mouths of the Aſſiſtants, whiſper'd to them that Deliverance was come; whereupon their Sorrow was turn'd into Joy, and the Image taken as it were out of its Sepulchre. Others ſay, that the Prieſts of *Oſiris* in *Egypt* wrote to the Women of *Byblus*, ſignifying to them, that they had found that Deity; and the Letter was ſent, it ſeems, in an earthen Veſſel, or in a little Box or Cheſt made of the Plant call'd *Papyrus*, which came by Sea of its own accord to *Byblus*. It perform'd this Voyage in ſeven Days, and as ſoon as ever it appear'd in Port the Women danced, feaſted, and rejoiced as extravagantly as they had mourn'd, wept, and lamented.—As to the Redneſs of the River above-mention'd, its true Cauſe was known and declared even by ſome of the Ancients who were not ſo ſuperſtitious as the reſt of their Contemporaries; it being owing to a kind of *Minium*, or red Earth, which is ſometimes waſh'd into it by the Violence of the Rains; and in Time of Floods it is ſtill ſubject to the ſame Appearance.

ON the 15th in the Morning, having travell'd about an Hour beyond this River, we croſs'd the Foot of the Moun-

Mountain *Climax*, through a rugged Paſs, which brought us to the Bay of *Junia*. At the Entrance of this Bay is an old Stone Bridge, where we come into the Juriſdiction of the Baſhaw of *Sidon*. The Mountains at the Bottom of the Bay are very high and ſteep, the Road lying between them and the Sea. They are call'd the Mountains of *Caſtravan*, are inhabited chiefly by *Maronites*, and are famous for their excellent Wine. Towards the farther Side of the Bay we paſs'd by a ſquare Tower, or Caſtle, of which there are ſeveral along this Coaſt, ſaid to have been built by the Empreſs *Helena* to defend the Country from Pirates. At this Tower we paid a Caphar, which is collected by *Maronites*, who are not much behind the *Turks* in their Inſolence and Exactions.

SOON after we got clear of this Bay, we came to the River *Lycus*, ſometimes call'd *Canis*, from an Idol anciently worſhipp'd here in form of a Dog, and ſaid to have given oracular Reſponſes. This River is confounded with *Adonis* by ſeveral of our modern Geographers, but the Miſtake is evident from late Obſervations, as well as the Authority of the Ancients. The *Lycus* iſſues into the Sea from between two Mountains, exceſſively ſteep and rocky; one of which we aſcend as ſoon as we have croſs'd the River, by a Road about two Yards broad, cut along the Side of a Rock a great Height above the Water, at the Expence of the Emperor *Antoninus*; the Memory of which laborious but uſeful Undertaking is perpetuated by an Inſcription near the Entrance into the Way, the greateſt Part whereof is ſtill legible. In leſs than half an Hour we paſs'd this *Antonine* Way, which brought us to a ſmooth ſandy Shore; and in two Hours Time we came to a large River call'd *Beroot*, which has over it a handſome Stone-Bridge of ſix Arches. On the other Side of the River, near the Sea, is a large Field, where our renown'd Champion St. *George* is ſaid to have ſlain the Dragon; in memory of which Exploit there was a ſmall Chapel built upon the Place, at firſt dedicated to that Chriſtian Hero, but now changed into a *Mahometan* Moſque. In another Hour we arriv'd at *Barût* or *Beroot*,

where we took up our Quarters in a Kan near the Sea-ſide, and met with good Accommodation.

THIS City was anciently call'd *Berytus*, and is perhaps little inferior to *Byblus* in Antiquity, as it is ſaid to have been ſtanding in the Time of *Cronus*. It was greatly eſteem'd by *Auguſtus*, in whoſe Reign it had many Privileges conferr'd upon it, together with a new Name, being then call'd *Julia Felix*; but it has nothing to boaſt of at preſent, except the Advantages of its Situation. It ſtands on the Sea-ſide, in a delightful and fruitful Country, and is ſupplied with freſh Water by ſeveral Rivulets that fall from the neighbouring Hills, and are convey'd all over the City in agreeable Fountains. The Palace and Gardens of the Emir *Faccardine*, neglected and ruinous as they are, are ſtill one of the greateſt Ornaments of the City, and merit a brief Deſcription. This *Faccardine*, in the Reign of Sultan *Morat*, had his chief Reſidence in *Beroot*, and was the fourth Emir or Prince of the *Druſes**, a People ſuppoſed to be deſcended from ſome ſcatter'd Remains of the Chriſtians that engaged in the Cruſades for the Recovery of the *Holy Land*, who ſettled themſelves in the adjacent Mountains, where they have ever ſince maintain'd a kind of ſovereign Juriſdiction. But *Faccardine*, not caring to be confin'd to his hilly Dominions, had the Power and Artifice to extend

* "As far as I could learn, "ſays Dr. *Shaw*, the *Druſes* "and the *Surees* (the latter of "whom are perhaps deſcended "from the *Indigenæ* or original "*Syrians*) differ very little in "their Religion, which is a Mix-"ture of the *Chriſtian* and *Ma-"hometan*, the *Goſpels* and the "*Koran* being equally receiv'd "as Books of divine Authority "and Inſpiration. For, to omit "what is commonly reported, of "their being circumciſed, wor-"ſhipping the riſing and ſetting "Sun, intermarrying with their "neareſt Relations, and making "their Children paſs through "the Fire, (as ſome of the Ea-"ſtern Nations did formerly to "*Moloch*) we may be convinced, "I preſume, from their indulg-"ing themſelves in Wine and "Swine's-Fleſh, that they are "not *Mahometans*: at the ſame "Time, the Names they are "known by, of *Hanna*, *You-"ſeph*, *Meriam*, &c. (i. e. "*John*, *Joſeph*, *Mary*, &c.) "will not be ſufficient Argu-"ments in favour of their being "*Chriſtians*." Shaw's *Travels*, p. 377.

extend them into the Plains along the Sea-Coaſt from *Beroot* to *Acra*; till at laſt the Grand Signior, grown jealous of his riſing Authority, drove him back again to the Mountains, where his Poſterity to this Day retain their Principality.

THIS Prince's Palace, which we went to take a View of, ſtands in the North-Eaſt Part of the City, and has a beautiful Marble Fountain at its Entrance. The inner Parts of the Building, which conſiſts of ſeveral Courts, are now running to Decay, or elſe were never finiſh'd by their firſt Maſter. The Deſign of the whole, however, though not carried to Perfection, is viſibly grand, and not unworthy the Quality of a Prince in *Europe*; but its greateſt Beauty, and what beſt deſerves our Attention, is the Orange-Garden. It is a large quadrangular Piece of Ground, divided into ſixteen Squares, with Walks between them, which are ſhaded with ſpreading Orange-Trees, that were gilded when we were there, with the fineſt Fruit, and made as charming a Sight as can poſſibly be imagin'd. Each of theſe ſixteen Squares had a Stone Border, wherein Channels were ſo contriv'd as to convey the Water to every Tree in the Garden, little Outlets being cut for Part of the Stream to vent itſelf as it paſs'd along. Had an *European* Gardener the Cultivation of this Spot of Ground, nothing could be made more delightful; but the *Turks*, who in general are People of groſs Apprehenſions, and have not a Taſte for refin'd Pleaſures, have turn'd this beautiful Place into a Sheepfold. On the Eaſt-ſide of the Garden were two Terrace-Walks, riſing one above another, each of which had an Aſcent of ten or twelve Steps, were planted with ſeveral fine Orange-Trees, to make Shades in proper Places, and led into Summer-houſes and other delightful Apartments. All this Elegance and Regularity may well be wonder'd at in theſe Parts of the World, the *Turkiſh* Gardens being uſually nothing elſe but a Number of Trees planted together in a confuſed Manner, without Walks, Arbours, Knots, or any Appearance of Art or Deſign: But *Faccardine* had been in *Italy*, where he had ſeen Gardens of another Nature,

which his excellent Genius (for ſuch his Works ſpeak him to have had) knew very well how to imitate in his own Country.

AT one Corner of another Garden, in which are ſeveral Pedeſtals for Statues, is built a very ſtrong Tower about twenty Yards in height, from whence we had a diſtinct View of the whole City. The principal Object that ſtrikes our Sight is a large *Turkiſh* Moſque, originally a Chriſtian Church, and dedicated to St. *John* the Evangeliſt; into which we could not gain Admittance, and therefore coutented ourſelves with ſeeing it at this Diſtance. The *Greeks* are ſtill poſſeſs'd of a Church in this City, an ancient and decay'd Fabrick, the Inſide whereof we had an Opportunity of viewing, and found it adorn'd with abundance of old Pictures; amongſt which there is one with a *Greek* Inſcription, ſignifying it to be that of *Couartas*, the firſt Archbiſhop of *Berytus*. Not far from this is the Figure of *Neſtorius*, who is frequently painted in the *Greek* Churches, though they diſclaim his Hereſy, and acknowledge the Council of *Epheſus* by which it was condemn'd. But the moſt remarkable Picture of all is one of St. *Nicephorus*, drawn almoſt as big as the Life, with a Beard reaching down to his Feet; of which Saint the Legends give us the following Account: That he was a Perſon of eminent Virtue and exemplary Behaviour, but being almoſt deſtitute of a Beard, his Countenance did not appear with ſufficient Gravity, and command the Reſpect which that venerable Ornament generally engages. This gave the good Man very great Uneaſineſs, inſomuch that he fell into a deep Melancholy; of which the Devil taking the Advantage, promiſed *Nicephorus* to ſupply the Defect of Nature, if he would hearken to his Suggeſtions. The Saint, tho' extremely deſirous of the propoſed Addition to his Face, was determin'd not to purchaſe it at ſo dear a Rate as by the leaſt Tranſgreſſion of his Duty; and therefore, rejecting the Tempter's Offer with Indignation, and at the ſame Time taking hold of the little Tuft he had upon his Chin, in Token of the Firmneſs of his Reſolution, his Conſtancy was miraculouſly rewarded; for it is ſaid

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he found the Hair ſtretch upon the firſt Pluck he gave it, and repeating what he had done with the ſame Succeſs he never deſiſted from pulling his Beard, till he had drawn it down to his very Feet. But enough of this ridiculous Story.

THE Walls of *Beroot*, on the South-ſide, are ſtill entire, but built out of the Ruins of the ancient City, as appears from their being partly compoſed of Pieces of old Pillars and Fragments of Marble, on ſome of which we find Scraps of *Latin* Inſcriptions. At a little Diſtance without the Wall are ſome Remains of Moſaic Pavements, ſeveral Pillars of Granite, Pieces of poliſh'd Marble, and other Tokens of the former Magnificence of the City.

HAVING ſtaid one Day at *Beroot*, we purſued our Journey on the 17th in the Morning, and in leſs than half an Hour we came into a fine Plain, extending from the Sea to the Mountains, at the Entrance whereof is a beautiful Grove of Pine-Trees, planted by the aforemention'd *Faccardine* *; and on our Left we ſaw a Village at a little Diſtance inhabited by the *Druſes*, who poſſeſs a long Tract of Mountains upon this Coaſt. After travelling two Hours from this Grove, we were obliged to pay another Caphar; from which Place we ſoon arrived at the River *Damer*, the ancient *Tamyras*, a Stream that ſwells to a great Height upon ſudden Rains, and running with great Rapidity, is

* Mr. *Maundrell* tells us of an odd Cuſtom of the Princes of this Family, which ſeems to deſerve our Notice. "Their preſent "Prince (ſays he, ſpeaking of "the *Druſes* in the Year 1697.) "is *Achmet*, Grandſon to *Fac-* "*cardine*, an old Man, and one "who keeps up the Cuſtom of "his Anceſtors, of turning Day "into Night; an hereditary Prac- "tice in his Family, proceeding "from a traditional Perſuaſion "amongſt them, that Princes "can never ſleep ſecurely but by "Day, when Mens Actions and "Deſigns are beſt obſerv'd by "their Guards, and, if need be, "moſt eaſily prevented; but that "in the Night it concerns them "to be always vigilant, leſt the "Darkneſs, aided by their ſleep- "ing, ſhould give Traitors both "Opportunity and Encourage- "ment to aſſault their Perſons, "and, by a Dagger or a Piſtol, "to make them continue their "Sleep longer than they intended "when they lay down." *Jour-* "*ney*, &c. *p.* 43.

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very dangerous to Paſſengers*; however, its Waters being pretty low when we were there, we forded it without much Difficulty.

BEING got over this River, we travell'd along a narrow rugged Way between the Sea and the Mountains, which hereabouts are but a ſmall Diſtance from each other, till we came to another conſiderable Stream, with a good Stone-Bridge over it, conſiſting of ſeven Arches. From hence in one Hour's Time we arrived at *Sidon*, and were conducted by our Fellow-Traveller M. *du Marais* to the Reſidence of the *French* Conſul, to whom he brought Letters from *Smyrna*, and who receiv'd us with all imaginable Civility, as did alſo the reſt of the Gentlemen of that Nation, whoſe Factory here I have already had Occaſion to mention. As we came to *Sidon* ſeveral Days before the Conſul was ready to ſet out for *Jeruſalem*, we had an Opportunity of being more particular in our Obſervations, and Enquiries concerning this ancient City, whereof I now proceed to give an Account.

SIDON, now call'd *Sayde* or *Seyde*, may properly enough be term'd the Metropolis of *Phœnice*, as it ſeems to be the oldeſt City in this Part of the Country, borrowing its Name, according to *Joſephus*†, from its Founder *Sidon*, the eldeſt Son of *Canaan*‡; though other Writers do not admit of this Derivation‖. The Town is ſtill popu-

* As M. *Spon*, Nephew to Dr. *Spon*, was returning from *Jeruſalem* in Company with ſome *Engliſh* Gentlemen, about the Year 1693, he was unfortunately hurried down by this Stream, and periſh'd in the Sea, which lies a Furlong lower than the Paſſage. *Maundrell*, ibid.

† *Antiquities*, Book I. c. 7.

‡ *Gen.* x. 15.

‖ *Trogus* derives the Name from a Word ſignifying a *Fiſh*; and *Bochart* is of the ſame Opinion, for *Seid*, the preſent Name of the City, may be render'd a *Fiſhing-place*. The laſt mention'd learned Man ſeems to doubt whether or no *Canaan*'s eldeſt Son was call'd *Sidon*, as we read in the Place of Scripture juſt referr'd to, where he interprets the Word as meant of the City it ſelf, and uſed inſtead of the Name of the Father of the *Sidonians*, or the Founder of that City, whatever his Name was: But why the Name of the eldeſt Son ſhould be paſs'd over, and the reſt ſpecified, is not eaſy to conceive.——Others again will have *Sidon* to be deriv'd from *Sida*, the Daughter of *Belus*, as they pretend.

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lous, but has loſt much of its former Splendor, as well as Extent; which is ſufficiently manifeſt from the many beautiful Pillars, and other Veſtiges of its ancient Grandeur, that lie ſcatter'd up and down the Gardens, without the Walls of the preſent City. Theſe Walls are of a conſiderable Thickneſs, but ruinous in many Places; and on the South-ſide of the Town ſtands an old Caſtle on a Hill, ſaid to have been built by *Lewis* the Ninth of *France*, ſurnamed the *Saint*; and another, in a better Condition, on a Rock in the Sea, having a Communication with the Land by a Bridge of ten or twelve Arches.

THE *French* Merchants are all quarter'd together in a large Kan cloſe by the Sea, fronting which is an old Mole that formerly ſecur'd the Port, but has been demoliſh'd and render'd uſeleſs by the Emir *Faccardine* when he was Maſter of this Place, in order to free himſelf from the Viſits of the *Turkiſh* Gallies, or at leaſt oblige them to haſten their Departure on account of the Danger and Incommodiouſneſs of the Harbour; ſo that the Shipping lying at Anchor have no other Shelter at preſent but a ſmall Ledge of Rocks about a Mile diſtant from the Shore on the North-ſide of the City. It is nevertheleſs a Place of conſiderable Trade, exporting Oil, Aſhes, Soap, Raiſins of *Damaſcus*, Rice, Glue, *Turkey* Leather, and abundance of Silk, which is its chief Commodity. The neighbouring Country is full of Mulberry-Trees, underneath which they preſerve their Silk-Worms in little Huts, where they thrive very well, unleſs they are hurt by violent Claps of Thunder. From the *European* Nations they take Sattins, Damaſks, Cloths of light Colours, and Paper.

THIS City is the Seat of a *Turkiſh* Baſhaw, who reſides in an unfiniſh'd Palace built by the Emir *Faccardine*. The uſual Garriſon of the Place conſiſts of four or five hundred Men, who are partly in the Town, and partly in the Caſtles. The greateſt Part of the Inhabitants are *Turks*, who have fourteen or fifteen Moſques here; but the *Latins* and *Greeks* have each of them a Church, the *Maronites* a Chapel, and the *Jews* a Syna-

Synagogue. All manner of Proviſions are cheap here, and the Country full of Game, eſpecially Hares, Partridges, *&c.* which multiply ſurprizingly, the People in theſe Parts not taking much Delight either in Fowling or Hunting.

As to the Antiquities of *Sidon*, they are moſt of them obſcured and buried by the *Turkiſh* Buildings; but ſome *Latin* Inſcriptions are to be found in the neighbouring Fields and Gardens. They pretend, indeed, to ſhew a Monument of very high Antiquity, no leſs than the Tomb of *Zebulun*; which ſtands in a ſmall Chapel in a Garden, and is held in great Veneration by the *Jews*. The Tomb conſiſts only of two Stones, the one ſuppoſed to be at the Head, the other at the Feet of the Deceaſed. Their Diſtance is about ten Foot, which therefore, according to this Tradition, muſt have been the Stature of that Patriarch.

If we conſider the ancient *Sidonians* in particular, or rather the *Phœnicians* in general, we ſhall find them making a conſiderable Figure both in ſacred and profane Hiſtory. Much is ſaid of their Arts, Sciences, and Manufactures; and they had certainly a very happy Genius and Frame of Mind, capable of any Undertaking. Arithmetick and Aſtronomy either took riſe among them, or were brought by them to great Perfection, and applied to the Affairs of Trade and Navigation, and Architecture. From them thoſe excellent Sciences flow'd into *Greece*, together with their Letters, which they had from *Cadmus* *

* Some pretend that theſe Characters or Letters were *Egyptian*, and that *Cadmus* himſelf was a Native of *Egypt*, and not of *Phœnicia*; and the *Egyptians*, who are ready to aſcribe to themſelves the Invention of every Art, and boaſt a greater Antiquity than any other Nation, give to their *Mercury* (whom very many Authors take to be *Moſes*) the Honour of inventing Letters. Moſt of the Learned however agree, that *Cadmus* carried the *Phœnician* or *Syrian* Letters into *Greece*, and that thoſe Letters were *Hebraic*; the *Hebrews*, as a ſmall Nation, being comprehended under the general Name of *Syrians*. *Joſeph Scaliger*, in his Notes on the *Chronicon* of *Euſebius*, proves, that the *Greek* Letters, and thoſe of the *Latin* Alphabet form'd from them, derive their Original from the ancient *Phœnician* Letters, which are the ſame with the *Sa-*

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the Son of *Agenor*. They were very early addicted to philoſophical Exerciſes of the Mind, inſomuch that *Moſchus*, a *Sidonian*, taught the Doctrine of Atoms before the *Trojan* War; from whom it was probably learnt by *Leucippus* and *Democritus*, but was afterwards moſt cultivated and improved by *Epicurus*. *Phœnicia* long continued to be one of the Seats of Learning, and both *Tyre* and *Sidon* have produced their Philoſophers of latter Ages.

BUT how famed ſoever they were for the Sciences, and for their Diſcoveries and Improvement in the learned Way, it is probable they excell'd yet more in their mechanical Skill, than in the Labours of the Brain. The Glaſs of *Sidon*, the Purple of *Tyre*, and the exceeding fine Linen they wove, were of their own Produce, their ſtaple Manufactures, and ſaid to have been their own Inventions. And as to their extraordinary Ingenuity in the working of Metals *, Stone, or Timber, and their perfect Knowledge of what was great and ornamental in Architecture, there needs no other Proof of it than the large Share they had in erecting and decorating the Temple at *Jeruſalem*; than which nothing is more known, nor can more redound to their Honour. In a word, they had ſuch a Reputation for their juſt Taſte, fine Deſign, and luxuriant Invention, that *Sidonian* Workmanſhip or Contrivance became proverbial, to expreſs whatever was elegant,

maritan, and were uſed by the *Jews* before the *Babyloniſh* Captivity. *Cadmus* carried but ſixteen Letters into *Greece*; four being added by *Palamedes* at the Siege of *Troy*, above two hundred and fifty Years lower than *Cadmus*; and four more by *Simonides*, a long Time after.

* *Homer* takes Notice of the Skill of the *Sidonians* in this Particular; for amongſt the Prizes in the Games exhibited at the Funeral of *Patroclus*, (which are deſcribed at large in the twenty-third Book of the *Iliad*) we find one that was beautifully wrought by thoſe curious Artificers. This was, according to Mr. *Pope*'s Tranſlation of the Paſſage,

A Silver Urn that full ſix Meaſures held,
By none in Weight or Workmanſhip excell'd:
Sidonian Artiſts taught the Frame to ſhine,
Elaborate, with Artifice divine.

noble,

noble, or pleaſing, whether in Building, Apparel, Veſſels, Toys, or other Curioſities.

NOR do the *Phœnicians* deſerve our Conſideration only as learned Men or Artificers, improving themſelves and cultivating their Minds ſedately at home; but it raiſes our Admiration to view them as Merchants, Navigators, and Planters of endleſs Colonies abroad. As Merchants, they may be ſaid at leaſt to have engroſſed all the Commerce of the Weſtern World. As Navigators, they were the boldeſt, the moſt experienced, and the greateſt Diſcoverers of ancient Times; nor had they any Rivals for many Ages. And as Planters of Colonies, they ſent out ſuch Numbers, that when we conſider the ſmall Extent of their Country, which was probably little more than the narrow Tract of Ground between Mount *Libanus* and the Sea, it is ſurprizing how they could ſpare ſuch Supplies of People, without leaving their native Seat almoſt deſtitute of Inhabitants.

WITH reſpect to the Trade of the *Phœnicians*, it is probable they took the firſt Hints of it from their Neighbours the *Syrians*, though this will not be allow'd by ſome Writers. Be that as it will, having convenient Harbours upon their Coaſt, and excellent Materials for Shipbuilding upon their Mountains, they bent their Thoughts very early to the Advancement of Navigation and Commerce; and, by an extraordinary Application thereto, they ſoon eclipſed all the neighbouring Nations, and came at length to be conſider'd as the firſt of the Earth for Riches and Splendor, if not for Power. They traded by Sea to all the known Parts they could reach; to the *Britiſh* Iſles, commonly underſtood by the *Caſſiterides*; to *Spain*, and other Places in the Ocean, both to the North and South of the *Streights* Mouth; and in general to the Ports of the *Mediterranean*, the *Black Sea*, and the *Palus Mæotis*; in all which Parts they had Settlements and Correſpondence, and drew from thence what was uſeful to themſelves, or might be ſo to others reciprocally. As for their Trade by Land into *Syria*, and by way of that Country, into *Meſopotamia*, *Aſſyria*, *Babylonia*, *Perſia*, *Arabia*, and even the *Indies*; this may furniſh us with

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ſome adequate Idea of what the *Phœnicians* once were, and of their ancient Splendor and Opulence, when their Country was the great Magazine where every thing might be had that either adminiſter'd to the Neceſſities or the Luxury of Mankind, and which they undoubtedly knew how to diſtribute to the very beſt Advantage.

Now I am ſpeaking of the Navigation of the *Phœnicians*, I might expatiate on their Voyages in the Service of *Solomon*; but for fear of being tedious, I ſhall only mention that memorable one which *Necho* King of *Egypt* engaged them to perform, and which they accompliſh'd with wonderful Succeſs. That Prince having taken into his Service ſome of the moſt ſkilful *Phœnician* Mariners, ſent them out by the *Red Sea* through the Streights of *Babelmandel*, to diſcover the Coaſts of *Africa*; and theſe Men having ſail'd quite ronnd that Part of the World, return'd to *Egypt*, the third Year after their ſetting out, by the Streights of *Gibraltar* and the *Mediterranean*, which was a ſurprizing Voyage to be made in thoſe Days, when they had not the Aſſiſtance of the Compaſs. This was perform'd about two thouſand one hundred Years before *Vaſquez de Gama*, a *Portugueze*, (by diſcovering the *Cape of Good Hope* in the Year 1497) found out the very ſame Way, to ſail to the *Indies*, by which theſe *Phœnicians* had come from thence into the *Mediterranean*.*

* Hence it appears, that the *Portugueze* were only Re-diſcoverers of the *Cape of Good Hope*. And here it may not be amiſs to take ſome Notice of an Opinion maintain'd by a celebrated Author, that the *Phœnicians* made it a common Practice to trade with *India* by the Way of the ſaid Cape, even from the Time of *Solomon*. This ſeems incredible in the firſt Place, becauſe the *Phœnicians* had no ſuch Temptation as we have to undertake ſo long and dangerous a Voyage, and which to them muſt have been much longer than it is to us at preſent. Nor can we ſuppoſe that the Structure and Rigging of their Ships were adapted to ſo troubleſome a Navigation; or that they could furniſh themſelves with a ſufficient Quantity of Stores and Proviſions, and at the ſame Time have Room for any conſiderable Cargo. Conſidering therefore theſe Diſadvantages, no doubt but they could be ſupplied with the Eaſtern Commodities in general, at a much cheaper Rate, from the *Egyptians* and *Edomites* on the *Arabian* Gulph, and from

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As to the Government of *Phœnicia* in ancient Times, it was divided, like other Countries, into ſeveral ſmall Kingdoms; for beſides the Kings of *Sidon* and *Tyre*, mention'd in Scripture, we read in Hiſtory of *Elbaſus* King of *Berytus*, of *Erylus* King of *Byblus*, and ſeveral others, whoſe Dominions were confin'd within the narrow Limits of one City and its Territory. Of all the *Phœnician* Kings, thoſe of *Sidon*, *Tyre*, and *Arad*, ſeem to have been the moſt powerful and wealthy, and make the beſt Figure in Hiſtory; but their Succeſſions, and the Years of their reſpective Reigns, are ſo perplex'd and obſcure, and interrupted with ſo many Chaſms, that no tolerable Account of them can eaſily be given. Nor is it my Deſign to enter into this Darkneſs, but to confine myſelf at preſent to ſome few remarkable Particulars in the Hiſtory of *Sidon*, which ſeem chiefly to be depended upon; rejecting the Accounts of the ancient *Greek* Writers, which are interwoven with a thouſand Fables.

IT has been already obſerv'd, that *Sidon*, the eldeſt Son of *Canaan*, was, according to *Joſephus*, the Founder, and probably the firſt King of this City, at leaſt the Father of the People: But as to his Actions, or the Years of his Reign, we are quite in the dark; nor are we better acquainted with thoſe of his Succeſſors; for though the *Sidonians* are mention'd in the Hiſtories of *Moſes*, *Joſhua*, and the *Judges*, yet we find no expreſs Mention made of their Kings in the ſacred Writings, till the Time of the Prophet *Jeremiah*, who ſpeaks of Meſſengers ſent by ſe-

Syria by the *Euphrates*; and this certainly was a Part of the Trade they drove with *Syria* and *Egypt*. Add to this, that if the contrary Practice had been uſual, it cannot be imagined that all Memory of it would have been loſt; that the *Romans* in *Ovid*'s Time would have talk'd of the Torrid Zone as uninhabitable; and that *Herodotus* would have reckon'd as one of the nobleſt Tranſactions of *Necho*'s Reign, his employing the *Phœnicians* in the above-mention'd Voyage round *Africa*. In ſhort, the *Indian* Commerce by the *Cape of Good Hope* could anſwer no manner of End to the *Phœnicians*, nor could they have any Temptation to carry it on, ſituated as they were between *Egypt* and *Syria*, the two great Magazines of whatever the *Eaſt* afforded.

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veral Kings, and amongſt the reſt by that of *Sidon*, to *Zedekiah* King of *Judah*.*

The next King of *Sidon*, of whom we have any Account in Hiſtory, is *Tetramneſtus*, who aſſiſted *Xerxes*, in his Expedition againſt *Greece*, with three hundred Gallies, and is reckon'd by *Herodotus* among the chief Commanders of the *Perſian* Navy.

IN the Reign of *Tennes*, who is the next that appears, (though it is uncertain whom he ſucceeded) the *Sidonians*, and other *Phœnicians*, not being able to bear the Inſolence and Tyranny of thoſe whom *Ochus* King of *Perſia* had ſet over them, roſe up in Arms, with an Intent to ſhake off the *Perſian* Yoke. This Revolt happen'd very opportunely for *Nectanebus* King of *Egypt*, againſt whom the *Perſians* were then making vaſt Preparations in order to recover that Country, which they could not well approach but by marching through *Phœnicia*. To encourage the *Phœnicians* therefore to ſtand it out, *Nectanebus* ſent a Body of four thouſand *Greek* Mercenaries, under the Command of *Mentor* the *Rhodian*, to their Aſſiſtance, hoping thereby to make *Phœnicia* a kind of Barrier to *Egypt*, and keep the War out of his Dominions. Hereupon *Tennes* King of *Sidon* (at that Time the moſt wealthy City of *Phœnicia*) having fitted out a powerful Fleet with great Expedition, and raiſed a conſiderable Army, took the Field; and, being ſtrengthen'd by the *Greek* Auxiliaries, engaged and routed the Governors of *Syria* and *Cilicia*, whom *Ochus* had ſent ſent againſt him, and drove the *Perſians* quite out of *Phœnicia*.

THE *Sidonians*, on their firſt taking up Arms, had laid waſte a delightful Garden belonging to the Kings of *Perſia*; had ſeized and burnt all the Forage which the *Perſian* Governor had laid up for the Subſiſtence of his Cavalry; and, what is ſtill worſe, had uſed with great Severity ſuch of the *Perſians* as fell into their Hands. Theſe Proceedings of the *Sidonians*, and more eſpecially the News of the abovemention'd Defeat of the *Perſian* Troops, enraged *Ochus* to ſuch a Degree that he breath'd

* *Jerem.* xxvii. 3.

nothing

nothing but Revenge, threatening total Deſtruction not only to the City of *Sidon*, but to the Inhabitants of *Phœnicia* in general. With this View he drew together an Army of three hundred thouſand Foot and thirty thouſand Horſe, and, having muſter'd them at *Babylon*, march'd at the Head of them into *Phœnicia*. *Mentor*, who was then in *Sidon*, being terrified at the Approach of ſo powerful an Army, ſent privately a truſty Meſſenger to the King of *Perſia*, offering not only to deliver that City into his Hands, but to aſſiſt him in the reducing of *Egypt*, where he was capable of doing him great Service, as being well acquainted with the Country. *Ochus* gladly accepted the Propoſal, ſparing no Promiſes to engage *Mentor* in his Intereſt; who having received ſuch Aſſurances from the King of *Perſia* as he deſired, found means to draw *Tennes* King of *Sidon* into the ſame treacherous Deſign of ſurrendering up the City.

In the mean Time the *Sidonians*, not miſtruſting *Mentor*, and much leſs their own King, were preparing for a vigorous Defence; the City being well fortified, furniſh'd with Arms and Proviſions for a long Siege, and garriſon'd by a brave Body of well-diſciplin'd *Sidonians*, beſides the *Greek* Auxiliaries. But all was to no purpoſe; for *Tennes*, as ſoon as the *Perſian* Army drew near, feigning to go to a general Aſſembly of the *Phœnicians*, march'd out with a Body of five hundred Men; and taking along with him a hundred of the chief Citizens to be created Senators, as he pretended, went directly to the Enemy's Camp, and deliver'd them up to *Ochus*, who cauſed all the Citizens, as Authors of the Rebellion, to be immediately put to death. Upon this News the *Sidonians* were ſtruck with ſo much Terror, that five hundred more of the principal Citizens left the Town, to throw themſelves at *Ochus*'s Feet, and implore his Mercy, bringing Olive-Branches in their Hands as Tokens of their Submiſſion. When they came to the Camp, *Ochus* aſk'd *Tennes* whether it was in his Power to put him in poſſeſſion of the City; for he was unwilling to take it upon Treaty, being bent on the utter Ruin of the *Sidonians*,

nians, in hopes that ſuch an Inſtance of Severity would induce the reſt of the *Phœnicians* to ſubmit without Oppoſition. *Tennes* having aſſured *Ochus* that he could deliver the City into his Hands whenever he pleaſed, the *Perſian* Monarch barbarouſly cauſed the five hundred Citizens, of whoſe Service he found he had no Occaſion, to be put to be put to Death upon the Spot; after which Execution *Ochus* and *Tennes* march'd at the Head of the *Perſian* Army towards *Sidon*, where they were admitted, without the leaſt Reſiſtance, by *Mentor* and the *Greek* Mercenaries, to whom *Tennes*, when he left the City, had deliver'd up one of the Gates for that Purpoſe.

THE *Sidonians*, upon the Approach of *Ochus*'s Army, had deſignedly burnt all their Ships, in order to lay the People under a Neceſſity of making a brave Defence, by removing all Hopes of any other Security. When therefore they ſaw themſelves thus betray'd, the Enemy within their Walls, and that there was no Poſſibility of eſcaping either by Sea or Land, in this deſperate Condition they ſhut themſelves up in their Houſes, with their Wives and Children and their moſt valuable Effects, and then ſet 'em on fire; chuſing thus to accompliſh their own Deſtruction, rather than fall into the Hands of a mercileſs Enemy. Forty thouſand Men, beſides Women and Children, periſh'd in the Flames; nor did *Tennes* meet with a better Fate than his Subjects; for *Ochus*, deteſting his Treachery, and ſeeing he could do him no farther Service, cauſed him to be put to death; Vengeance thus juſtly overtaking him for the Ruin he had brought upon his Country.

AT the Time of this Calamity, *Sidon*, as has been already obſerved, was in a flouriſhing and opulent Condition, inſomuch that a vaſt Quantity of Gold and Silver was melted down by the Flames, and found in the Aſhes, which *Ochus* is ſaid to have ſold for a great Sum of Money. The dreadful Ruin of *Sidon* ſtruck ſuch a Terror into the other Cities of *Phœnicia*, that they all voluntarily ſubmitted to the Conqueror, and obtain'd better Terms than they had Reaſon to expect; *Ochus* making no great Difficulty in complying with their Requeſts, that he

he might be no longer retarded from putting in Execution his Projects againſt *Egypt*. Thus the ſeveral Prophecies concerning the Deſtruction of *Sidon* were fulfill'd*, and all *Phœnicia* was again brought under the *Perſian* Dominion.

THE Succeſſor of *Tennes* was *Strato*; for we muſt obſerve, that the *Sidonians* were not totally deſtroy'd by the Conflagration, many of them being abſent about their Traffick and other Occaſions; who coming home again after *Ochus*'s Return into *Perſia*, applied themſelves with great Diligence to rebuild their City, and ever afterwards bore an implacable Hatred to the *Perſian* Name. It is no Wonder therefore, that a few Years afterwards they ſo readily ſubmitted to *Alexander* the Great, embracing greedily the Opportunity of throwing off the Yoke under which they labour'd; for the *Sidonians* are ſaid to have been the firſt in thoſe Parts, who ſent Deputies to make their Submiſſion to that Prince as he march'd through *Phœnicia*; which Step their King *Strato* was not able to prevent, though he oppoſed the Reſolution, and declared in favour of *Darius*. On account of his Attachment to the *Perſian* Intereſt, *Alexander* deprived *Strato* of his Throne, and gave *Hephæſtion* Power to elect whomſoever of the *Sidonians* he thought moſt worthy of ſo exalted a Station.

THIS *Hephæſtion* was a great Favourite of *Alexander*'s, and being quarter'd at the Houſe of two Brothers in *Sidon*, who were young, and of one of the moſt conſiderable Families in the City, he offer'd them the Crown; as a Pledge, we may ſuppoſe, of his Friendſhip, and an Acknowledgment of the Favours he had received. The two Brothers return'd their generous Gueſt a thouſand Thanks, but at the ſame Time earneſtly begg'd he would excuſe them from aſſuming a Dignity to which they had no Title, and which, according to the Laws of their Country, they could not accept of, being not of the royal Family. *Hephæſtion* was not a little ſurprized at this Anſwer, admiring ſuch a Greatneſs of Soul, as could deſpiſe

* *Iſaiah* xxiii. *Jerem.* xlvii. *Ezek.* xxviii. and xxxii. *Zech.* ix.

what

what others ſtrive to obtain by Fire and Sword, and all manner of Injuſtice and Wickedneſs; but finding the young Citizens to be in earneſt, he deſired they would name ſome one of the royal Race, whom they judged moſt deſerving of the Throne of *Sidon*. The Brothers, wiſely overlooking thoſe whom they had obſerved ambitiouſly aſpiring to this high Station, and paying a ſervile Court to *Alexander*'s Favourites in order to obtain it, declared, that they did not know any Perſon more worthy of the Diadem than one *Abdalonymus*, deſcended, tho' at a great Diſtance, from the royal Line, and a Man of an unblemiſh'd Character, but ſo poor, that he was reduced to live in a very obſcure Condition, and to maintain himſelf by his daily Labour.

HIS Poverty and mean Condition were no Objection to him with *Hephæſtion*, who immediately engaged the Brothers to carry him the royal Robes, and the Tidings of his Advancement to the Throne. Accordingly they went, and found the good Man all in Rags, working in a Garden as a common Labourer, when they acquainted him with his Promotion, and one of them addreſs'd him in the following manner. *You muſt now change your Tatters for the Dreſs I have brought you. Put off the mean and contemptible Habit in which you have grown old. Aſſume the Sentiments of a Prince; but perſevere in that Virtue which made you worthy of an exalted Station: And when you are ſeated on the Throne, and thereby become the ſupreme Diſpenſer of Life and Death to all your Subjects, be ſure never to forget the low Condition from which you were raiſed, and to which indeed, in great Meaſure, you owe your Election**. *Abdalonymus* was quite aſtoniſh'd, and, unable to gueſs the Meaning of this unexpected Salutation, was ready to look upon the Whole as a Dream, or nothing elſe but Banter and Ridicule: But the Meſſengers would

* *Aſſume the Sentiments of a Prince*, &c. The Words of *Quintus Curtius* are theſe: "Cape "regis animum, & in eam for- "tunam, quâ dignus es, iſtam "continentiam profer: Et, cum "in regali ſolio reſidebis, vitæ "neciſque omnium civium do- "minus, cave obliviſcaris hujus "ſtatûs in quo accipis regnum, "imò herculè propter quem."

admit

admit of no Denial, and even took upon themſelves the trouble of waſhing him, threw over his Shoulders a Purple Robe richly embroider'd with Gold, and then, after repeated Oaths and Proteſtations of their being in earneſt, conducted him to *Hephæſtion*; who, having received him with all the Marks of Diſtinction due to his Character, cauſed him to be proclaim'd King of *Sidon*, amidſt the joyful Shouts of the People, who were extremely pleaſed with this Election; though ſome of the rich ones, conſidering *Abdalonymus*'s former abject State, could not forbear ſhewing their Reſentments upon this Occaſion.

PART of the Diſcourſe which paſs'd between *Alexander* and this new-elected Prince at their firſt Interview is very remarkable and inſtructive. The *Macedonian* Monarch having ſurvey'd *Abdalonymus* a long time with great Attention at laſt ſpoke to this Effect, *Thy Air and Mien do not contradict what is related of thy Extraction; but I ſhould be glad to know with what Frame of Mind thou didſt bear thy Poverty.*——*Would to God* (replied the *Sidonian*) *that I may bear my Crown with the ſame Patience and Evenneſs of Mind. Theſe Hands have procured me all I have deſired; and whilſt I poſſeſs'd nothing, I wanted nothing* *. This Anſwer gave *Alexander* a high Idea of *Abdalonymus*'s Virtue; ſo that he not only made him a Preſent of all the rich Moveables which belong'd to *Strato*, and Part of the Plunder taken from the *Perſians*, but likewiſe annex'd one of the neighbouring Provinces to his Dominions. All that we know of *Abdalonymus*'s Reign is, that to the laſt he proved faithful to the *Macedonians*, to whom he was indebted for his Kingdom†.

* "Corporis (inquit) habitus "famæ generis non repugnat: "ſed libet ſcire, inopiam quâ "patientiâ tuleris. Tum ille: "Utinam (inquit) eodem animo "regnum pati poſſim! Hæ manus "ſuffecere deſiderio meo: nihil "habenti, nihil defuit." *Q. Curt.* Here we may obſerve, that the Expreſſion *regnum pati, to bear the Weight of a Kingdom*, is extremely juſt and beautiful; conſidering the regal Power as a Burden, more difficult to be borne than Poverty itſelf.

† *Diodorus Siculus* calls this Prince *Ballonymus*, and makes both him and his Predeceſſor *Strato* Kings of *Tyre*. *Plutarch* name him *Alonymus*, and makes

FROM

FROM this Time we find no farther Mention of the Kings of *Sidon*; nor need we continue the *Phœnician* Hiſtory any lower, having been ſo particular in that of *Syria*; ſince theſe Countries generally ſhared each other's Fate, and changed Maſters at the ſame Time, being ſucceſſively ſubject to the Succeſſors of *Alexander*, the *Romans*, and Eaſtern Emperors, till they were over-run by the *Saracens*, *Mamalukes*, and *Turks*, under whoſe Yoke they ſtill remain.

THE *French* Conſul having prepared every thing neceſſary for his Journey, we ſet out from *Sidon* on the 22d in the Morning, and travelling along a very fruitful Plain, we paſs'd in Sight of a large Village on the Side of the Mountains, the Name of which I do not now remember. In leſs than three Hours from this Place, we came to *Sarphan*, ſuppoſed to be the ancient *Sarepta*, or *Zarephath*, as it is call'd in Scripture*, famous for the Reſidence and Miracles of the Prophet *Elijah*, who there reſtored the Widow's Son to Life. At preſent there are only a few Houſes on the Tops of the Hills, about half a Mile from the Sea; but it is probable that the old City ſtood nearer the Shore, at the Foot of the Mountains, where conſiderable Ruins are ſtill to be diſcern'd. Three Hours more brought us to the River *Caſimeer*, which ſome of our modern Geographers have miſtaken for the old *Eleutherus*; thereby contradicting the univerſal Teſtimony of the Ancients, who place that River much more Northward. Having paſs'd it over a crazy Bridge, we arriv'd at *Tyre* in an Hour's time, which makes a grand Appearance at a diſtance, but when we approach it there is little elſe to be found but Ruins. However, being unwilling to paſs by this once famous City without taking ſome notice of its preſent State and Situation, we took up our Quarters in its Neighbourhood.

TYRE, anciently call'd *Sor*, and now *Sûr*, ſtands on a Peninſula, and is ſo much fallen from its former Mag-

him King of *Paphos*. But in this Particular the Current of Writers is againſt them, who place both *Strato* and *Abdalonymus* among the Kings of *Sidon*.

* 1 *Kings* xvii. 9, 10.

nificence, that there are few Houſes left in the Place, and ſcarce one of them entire. On the North Side of it, indeed, there is an old *Turkiſh* Caſtle without any Garriſon; but, if we except this one Structure, the Whole exhibits nothing but a melancholy Scene of Ruin and Deſolation, conſiſting of decay'd and broken Walls, Fragments of Pillars, Pieces of antique Marble, and great Heaps of Rubbiſh. The Eaſt End of a great Church is yet ſtanding, which is conjectur'd to have been the Cathedral of *Tyre* in the Chriſtian Times, when this City was an Archbiſhop's See. The *Iſthmus*, which joins the Iſland to the Continent, is cover'd with Sand; but in ſome Parts of it there ſeem to be the Foundations of ancient Buildings; and one may ſtill diſcern thoſe of the Wall with which the Iſland was formerly encompaſs'd. The Inhabitants of this Place are a few poor Fiſhermen*, who ſhelter themſelves in Vaults and Caves, and the ruinous Houſes that are yet remaining.

To avoid Miſtakes and Confuſion in ſpeaking of *Tyre*, it is proper to obſerve, that it may be diſtinguiſh'd into three different Cities with reſpect to Order of Time, namely, *Palæ-Tyrus* (i. e. *Old Tyre*) or *Tyre* on the Continent, *Tyre* on the Iſland, and *Tyre* on the Peninſula, after the Iſland was join'd to the main Land by *Alexander* the Great. *Palæ-Tyrus* was probably of much greater Extent than the new City built on the Iſland, which at this Day appears to be ſmall, not containing above forty Acres of Ground. It is certain that this famous Mart was never very large, not being able to extend its Walls farther than the Margin of the Iſland; and it was doubtleſs the Want of Ground that induced them to build their Houſes ſo high as they did, for otherwiſe they would not have taken that Method for fear of Earthquakes, which had threaten'd them with Deſtruction. The Buildings of the City in general were lofty and magnificent, and above

* They ſeem to have been preſerv'd here, as Mr. *Maundrell* obſerves, by Divine Providence, as a viſible Argument how God has fulfill'd his Word concerning *Tyre*, *viz.* That it ſhould *be like the top of a Rock, a Place for Fiſhers to ſpread their Nets upon*, Ezek. xxvi. 14.

the

the reſt appear'd the Temples erected by *Hiram* to *Jupiter*, *Hercules*, and *Aſtarte*. Its Walls, which were waſh'd by the Sea, were a hundred and fifty Foot high, broad in Proportion, and ſtrongly built of large Blocks of Stone, very firmly cemented together.

THE two Havens of *Tyre*, the one call'd *Open*, and the other *Cloſe*, were form'd by the *Iſthmus* that joins the Iſland to the Continent. The former look'd towards *Egypt*, and was accordingly call'd the *Egyptian* Port; and the other was on the North-ſide towards *Sidon*. Theſe Ports are ſtill pretty large, and defended in ſome meaſure from the Sea by a Mole running out directly from each Side of the Iſland; but though the *Turkiſh* Gallies could formerly lie here, it is ſaid they are only capable of receiving ſmall Fiſhing-Boats at preſent, having been ſtopp'd up by the Emir *Faccardine*, as well as that of *Sidon*, for political Reaſons.

NOTHING in this ruined City or its Neighbourhood deſerves our Attention more than a Place which the *Turks* call *Roſelayne*, remarkable for an ancient Piece of Work call'd *Solomon's Wells* or *Ciſterns*. The current Tradition concerning them is, that they are fill'd from a ſubterraneous River, which that wiſe King diſcover'd by his great Sagacity; and that he cauſed theſe Ciſterns to be made as Part of his Recompence to King *Hiram*, for the Materials furniſh'd by that Prince towards building the Temple. But though they are undoubtedly of great Antiquity, yet they are certainly of a later Date than the Time of *Solomon*; for it is reaſonable to ſuppoſe, that the Aqueduct, which convey'd Water from hence to *Tyre*, is as old as the Ciſterns; and the Aqueduct muſt have been made ſince the Time of *Alexander*, being carried over the *Iſthmus* form'd by that Conqueror when he made himſelf Maſter of *Tyre*.

OF theſe Ciſterns there are three that remain entire to this Day, one of them about a Quarter of a Mile diſtant from the Sea, the other two ſomewhat farther. The firſt is of an octogonal Figure, twenty Yards in Diameter; and is elevated nine Yards above the Ground on the South-ſide, but only ſix on the North. Moſt of the

Country People tell you, that no body could ever reach the Bottom of theſe Wells, though the thing has been attempted with great Lengths of Line; and a celebrated Traveller pretends to give a Reaſon for the Fruitleſſneſs of theſe Attempts, by ſuppoſing the Current or Spring to be ſo very ſtrong at a certain Depth, as to prevent the Lead from taking the Ground: But this Opinion of their being unfathomable has often been confuted by Experience. The Wall of this Ciſtern (if I may call it ſo) is only Gravel and Pebbles, but ſo firmly conſolidated with a ſtrong Cement, that it ſeems to be one entire Rock. Upon the Brink there is a Walk round it, near three Yards broad; from whence, deſcending by one Step on the South-ſide, and by two on the North, you land on another Walk ſeven Yards broad. But what ſeems moſt ſurprizing is, that though this Structure is ſo broad at top, it is hollow, ſo that the Water comes in underneath the Walks, and it requires a longer Rod than we could find to reach the Extremity of the Cavity. This curious Ciſtern contains a vaſt Quantity of excellent Water, with which it is ſo plentifully ſupplied, that it is always full, and a Stream runs from it that drives four Mills at a little Diſtance. The *Turks* have made this Outlet for the ſake of grinding their Corn, and ſtopp'd up the old one on the oppoſite Side of the Ciſtern, from whence the Water formerly iſſued into the above-mention'd Aqueduct, which is raiſed about ſix Yards from the Ground, and has a Channel one Yard wide.

THIS Aqueduct is carried Eaſtward above a hundred Yards, and then approaches the two other Ciſterns, which are of a quadrilateral Figure, the one twelve Yards ſquare, the other twenty. In each of theſe is a little Channel, through which their Waters formerly paſs'd into the Aqueduct; and thus the united Streams of the three Ciſterns were convey'd together to *Tyre*, and diſperſed over that City. Though the Aqueduct, which was built upon Arches, as ſuch Works generally were, is now gone to Decay, yet one may eaſily trace it out by what remains of it in ſeveral Places. It runs Northward for about two Miles, and then turning to the

Weſt,

Weſt, proceeds over the *Iſthmus* into the City, as before mention'd.

WHAT I have already ſaid concerning the Trade and Navigation of the ancient *Phœnicians* in general, makes it unneceſſary to enlarge on that of the *Tyrians* in particular; though ſome few Remarks may not impertinently be added upon that Subject. *Tyre*, which is call'd in Scripture the *Daughter of Sidon* *, as being undoubtedly a Colony of the *Sidonians*†, at length ſurpaſs'd its Mother-City in Magnificence, Power, and Riches. Its Induſtry and advantageous Situation raiſed it to the Sovereignty of the Seas, and made it the Center of all the Trade in the Univerſe. From the extreme Parts of *Arabia*, *Perſia*, and *India*, to the moſt remote Weſtern Coaſts; from *Scythia* and the Northern Regions, to *Egypt*, *Ethiopia*, and the Southern Countries; all Nations contributed to the Increaſe of its Wealth and Splendor. Not only the ſeveral things uſeful and neceſſary to Society, which thoſe various Parts of the World produced, but whatever they had of a rare, curious, or precious Kind, and beſt adapted to the Support of Pride and Luxury, all theſe were brought to its Markets. And *Tyre*, on the other hand, as from a common Source, diſperſed this varied Abundance over all Kingdoms, thereby enriching herſelf to ſuch a Degree, that her Merchants were equal to Princes ‡, and at the ſame time infecting Mankind with her corrupt Manners, by inſpiring them with a Love of Eaſe, Vanity and Voluptuouſneſs. But to give the Reader an adequate Idea of the extenſive Commerce, the Magnificence, Power, Opulence, and alſo of the Pride, Luxury, and other Vices of *Tyre* which brought on her Deſtruction, I need only refer him to the twenty-ſixth, twenty-

* *Iſaiah* xxiii. 12.

† *Juſtin* tells us in expreſs Terms, that the City of *Tyre* was built, before the Taking of *Troy*, by the *Sidonians*, who, being driven out of their own Country by the King of the *Aſcalonians*, were forced to ſeek new Seats.

‡ The Scripture makes mention of *Tyre* as a City *whoſe Merchants are Princes*, and *whoſe Traffickers are the Honourable of the Earth*, Iſaiah xxiii. 8.

ſeventh, and twenty-eighth Chapters of the Peophet *Ezekiel.*

IT would be vain and unneceſſary to undertake a Detail of the various Commodities brought from diſtant Nations to this famous Emporium, or of what the *Tyrians* exported to other Countries. Their own Territory being but ſmall, it cannot be ſuppoſed they could ſend much of its Produce abroad; and perhaps rather wanted than abounded with the Fruits of the Earth. It is therefore probable that their Exports conſiſted chiefly of their own Manufactures, and ſuch Merchandiſe as they had before imported, by the way of the *Red Sea*, from *Perſia*, *India*, *Africa*, and *Arabia*, with which they furniſh'd all the Weſtern Parts of the World.

NOW am I ſpeaking of the Trade of *Tyre*, I muſt not forget one of its principal Commodities, I mean its *Purple*, which brought ſo much Honour as well as Treaſure to that City. That rich Tincture, univerſally celebrated amongſt the Ancients *, was extracted from a teſtaceous Sea-Fiſh found upon the *Tyrian* Coaſt, which hath been unknown there † for many Ages. This Fiſh is indifferently call'd *Murex*, *Conchylium*, or *Purpura*; and the Diſcovery of its tinging Quality is ſaid to have been taken from a Dog, which having caught one of

* Frequent mention is made of it by the Poets and other ancient Writers. Thus *Virgil*, ſpeaking of a Robe preſented to *Æneas* by *Dido*, tell us,

——— *Tyrioque ardebat murice læna.* Æneid. IV. 262.
His coſtly Robe with *Tyrian* Purple ſhone.

And *Horace* ſpeaks of what the Ancients call'd *dibapha purpura*, that is, *double-dyed, dyed in Grain:*

Muricibus Tyriis iteratæ vellera lanæ. Epod. XIII. 21.
A Garment twice imbued with *Tyrian* Dye.

† If the Fiſh is not to be found, Dr. *Shaw* however aſſures us, that, among a Variety of other Shells, the *Purpura* of *Rondeletius* is very common upon the *Tyrian* Shore. Several of thoſe which the Doctor ſaw had their Inſides beautified with purpliſh Streaks; which Circumſtance he thinks may ſo far inſtruct us, that they once belong'd to ſuch an Inhabitant.

them

them among the Rocks, and eaten it up, ſtain'd his Mouth and Beard with the precious Liquor; which ſtruck the Fancy of a *Tyrian* Nymph ſo ſtrongly, that ſhe refus'd her Lover *Hercules* any Favours till he had brought her a Mantle of the ſame Colour. A Shell-Fiſh is found in the *American* Seas, which much reſembles the ancient *Purpura*, and is perhaps the very ſame*; but if we have

* This Fiſh is found in great Abundance in the Seas of the *Spaniſh Weſt-Indies* near *Panama* and *Nicoya*, and may be reckon'd the chief Riches of the latter City. They are taken in the Spring, and conſtantly diſappear a little before the Dog-Days. On being rubb'd one againſt another, they yield a kind of *Saliva* or thick Glair, reſembling ſoft Wax; but the Purple Dye is in the Throat of the Fiſh, and the fineſt Part in a little white Vein; which is ſo agreeable to *Pliny*'s Account of the ancient *Murex*, that one can hardly doubt its being of the ſame Species. Cloth of *Segovia*, dyed with this Purple, is ſold for twenty Crowns an Ell, and is ſcarce worn by any but the greateſt Noblemen in *Spain*.——The *Caribbee* Iſlands have likewiſe their Purple-Fiſh; which is call'd *Burgan*, being of the Size of the End of one's Finger, and reſembling our Periwinkles. Its Shell is of a brownish Azure, its Fleſh white, its Inteſtines of a very bright Red, the Colour whereof appears thro' the Body; and it is this that dyes the Froth which it caſts when taken, and which is at firſt of a Violet Hue, bordering upon Blue. To oblige them to yield the greater Quantity of Froth, they lay them on a Plate, and ſhake and beat them one againſt another; upon which the Plate is immediately cover'd with the Froth, which is receiv'd on a Linen-Cloth, and becomes Purple in proportion as it dries.--But beſides the *Indian* Purple Fiſhes, we have others much nearer home, even on the Coaſts of *Somerſetſhire*, *South-Wales*, *&c.* where they were diſcover'd in 1686 by Mr. *W. Cole*; an Account whereof may be ſeen in the *Philoſophical Tranſactions*. —— M. *Reaumur* obſerves, that this Fiſh is a kind of *Buccinum*, a Name given by the Ancients to all Fiſhes whoſe Shell bears any Reſemblance to a Hunting Horn. The Method of obtaining the Tincture, according to the ſame Writer, is this: The Shell which is very hard, being broken, (with the Mouth downwards, ſo as not to cruſh the Body) and the broken Pieces being pick'd off, there appears a white Vein lying tranſverſely in a little Furrow or Cleft next the Head of the Fiſh. In this Vein the purple Matter is lodged; which being laid on Linen, appears at firſt of a light green Colour, and, if expoſed to the Sun, ſoon changes into a deep Green, in a few Minutes into a Sea-Green, and in a few more into a Blue; then it becomes of a purpliſh Red, and in an Hour more of a deep Purple. Here the Sun's Action terminates; but by waſhing in ſcalding Water and Soap, and drying it, the Colour ripens to a moſt beautiful Crimſon, which will bear waſhing ad-

loſt the old Purple, the Perfection to which the Moderns have carried the other Colours makes them ample Amends for the Loſs.

THE *Tyrians* were not only famous for their Purple, but the Honour of the Invention of Dying is attributed to them; and indeed, till the Time of *Alexander* we find hardly any other Sort of Dye uſed but Purple and Scarlet. It was under the Succeſſors of that Monarch, that the *Greeks* applied themſelves to the other Colours, and invented, or at leaſt perfected Blue, Yellow, Green, *&c.* but in this Art the Ancients have been far outdone by the Moderns. However, if *Tyre* had the Honour and Benefit of this Invention, ſhe ſuffer'd by it in the End; for, according to M. *Huet*, the Diſſoluteneſs of that City was very much owing to the great Number of Dyers there; from whence we may infer, that they were a rich as well as numerous Body of People, proud, extravagant, vain, and debauched.

ACCORDING to *Joſephus*, the City of *Tyre* was founded two hundred and forty Years before the Building of the Temple of *Jeruſalem*; but we know little of its Hiſtory till the Time of *Abibal*, with whom *Joſephus* and *Theophilus Antiochenus* begin the Series of *Tyrian* Kings which they have furniſh'd us with from *Dius* and *Menander* the *Epheſian*. *Dius*, who was a *Phœnician* by Birth, wrote the Hiſtory of *Tyre*, which he extracted from the publick Records that were carefully preſerved in that City: And *Menander* compiled the Lives and Actions of Princes, both *Greek* and *Barbarian*, from the like Authorities.

THIS *Abibal*, or *Abeimal*, as he is call'd by *Theophilus*, we have little Knowledge of, except that he was cotemporary with *David*, and probably join'd with the neighbouring Nations againſt him, ſince *David* counts the Inhabitants of *Tyre* amongſt his Ene-

mirably without any Styptick. The Fiſh, he obſerves, is good Food: and adds, that there are ſeveral Kinds differing in Size and Shell, and alſo in the Colour of the tinging Liquor. There are ſome found on the Coaſts of *Poictou*.

mies.

mies *. However, that be, his Son *Hiram* †, who ſucceeded him, maintain'd a ſtrict Friendſhip with *David* all his Life-time, to whom he ſent Embaſſadors, to congratulate him perhaps upon his Victory over the *Jebuſites*, whom he had driven from the ſtrong Hold of *Zion*, and concluded an Alliance with him. He made *David* a Preſent of Cedar-Trees, and ſent ſkilful Workmen to build him a Palace in *Jeruſalem* ‡. The Expreſſion in Scripture, that *Hiram was ever a Lover of David* ‖, implies that he was a ſincere Friend, as well as a faithful Ally: And upon the Death of that Prince, and *Solomon*'s ſucceeding to the Throne, the Affection that *Hiram* had conſtantly maintain'd for the Father, prompted him to ſend a gratulatory Embaſſy to the Son, expreſſing great Joy to ſee the Government continued in the ſame Family. Upon the Return of theſe Embaſſadors, *Solomon* took the Opportunity of writing a Letter to *Hiram*, which *Joſephus* has tranſmitted to us, and is to the following Effect.

" *King* SOLOMON *to King* HIRAM, *Greeting.*

" BE it known unto thee, O King, that my Father " *David* had it a long time in his Mind to erect a Tem- " ple to the Lord; but being perpetually in War, and " under a Neceſſity of clearing his Hands of his Ene- " mies, and making them all his Tributaries, before he " could attend this great and holy Work, he hath left it " to me, in Time of Peace, both to begin and finiſh it, " according to the Direction, as well as the Prediction, of " Almighty God. Bleſſed be his great Name for the pre- " ſent Tranquillity of my Dominions! and, by his gra- " cious Aſſiſtance, I ſhall now dedicate the beſt Improve- " ments of this Liberty and Leiſure to his Honour and

* *Pſal.* lxxxiii. 7.

† This Prince is ſometimes call'd *Hieromus*, and ſometimes *Hieromenus*, by *Theophilus*; *Hiram* and *Irom* by *Joſephus*; and *Chiramus* by *Tatian* and *Zonaras*.

‡ 2 *Sam.* v. 11. and 1 *Chron.* xiv. 1.

‖ 1 *Kings* v. 1.

" Worſhip. Wherefore I make it my Requeſt, that you " will let ſome of your People go along with ſome Ser- " vants of mine to Mount *Libanus*, to aſſiſt them in cut- " ting down Materials towards this Building; for the " *Sidonians* underſtand it much better than we do. As " for the Workmen's Reward or Wages, whatever you " think reaſonable ſhall be punctually paid them."

To this Letter King *Hiram* return'd a very obliging Anſwer, which has likewiſe been preſerved by *Joſephus* in the following Terms:

" *King* HIRAM *to King* SOLOMON.

" NOTHING could have been more welcome to me, " than to underſtand that the Government of your bleſſed " Father is devolv'd by God's Providence into the Hands " of ſo excellent, ſo wiſe, and ſo virtuous a Succeſſor: " His holy Name be praiſed for it! That which you write " for ſhall be done with all Care and Good-Will; for I " will give Order to cut down and export ſuch Quanti- " ties of the faireſt Cedars and Cypreſs-Trees as you " ſhall have Occcaſion for. My People ſhall bring them " to the Sea-ſide for you, and from thence ſhip them away " to what Port you pleaſe, where they may lie ready for " your own Men to tranſport them to *Jeruſalem*. It would " be a great Obligation, after all this, to allow us ſuch a " Proviſion of Corn in exchange, as may ſtand with your " Convenience, for that is the Commodity we Iſlanders " want moſt."

We are aſſur'd by *Joſephus*, that the Originals of theſe Letters were extant in his Time, both in the *Jewiſh* and *Tyrian* Records *; and they are entirely agreeable with

* Notwithſtanding *Joſephus* appeals to theſe Records for the Authenticknes of the two Letters here tranſcribed, ſome have ſuſpected they are not genuine, eſpecially becauſe *Hiram* is made to ſpeak of *Tyre* as if it were an Iſland; whereas it is certain, that the *Old Tyre*, which was then ſtanding, and muſt be the Place here ſpoken of, was ſituate on the Continent.

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what is deliver'd in Scripture * upon the ſame Subject. *Hiram*'s Anſwer was highly pleaſing to *Solomon*, who, in return for his generous Offer, order'd him a yearly Preſent of twenty thouſand Meaſures of Wheat, and twenty Meaſures of pure Oil. Beſides the Cedars, and other Materials for building the Temple, *Hiram* ſent to *Solomon* a moſt ſkilful Artiſt of his own Name, who was very famous in *Tyre* for working in Gold, Silver, and other Metals, to aſſiſt and direct him in that great Undertaking; nor did he only furniſh him with the choiceſt Wood, and the ableſt Architects and Workmen, but advanced him a hundred and twenty Talents of Gold towards carrying on the Fabrick †. *Solomon* took care not to be behind-hand with him in his Generoſity; for, beſides the annual Supply of Wheat and Oil above-mention'd, he gave him twenty Cities in the Land of *Galilee*, not far from *Tyre*; which *Hiram*, however, did not think fit to accept of, and from his Refuſal that Part of the Country was call'd *Cabul*, that is, diſpleaſing ‡.

THIS *Tyrian* Prince was equally ſerviceable to *Solomon* in the building of his Fleet, as in perfecting the great Work of the Temple; generouſly ſending him as many Shipwrights as he had occaſion for, together with ſkilful Pilots and Mariners, to aſſiſt him in carrying on a Trade to *Ophir* from *Eloth* and *Ezion-geber*, two Ports on the *Red-Sea*; for it is to be remember'd, that in thoſe Days, and for many Ages after, the *Tyrians* were the moſt experienced in naval Affairs of any People in the World ‖.

FROM all this it appears, that *Tyre* was in a very flouriſhing Condition under *Hiram*, who not only enlarged it, but repair'd and improved divers Cities in the Eaſtern Parts of his Dominions. He built two Temples, one to *Hercules*, another to *Aſtarte*, beautifying and enriching them with valuable Preſents. He likewiſe erected a Statue to the former, and is ſaid to have repair'd the

* 1 *Kings* v. 2, *&* *ſeqq.*
† 1 *Kings* ix. 14.
‡ 1 *Kings* ix. 11, 12, 13.
‖ 1 *Kings* ix. 26, 27. and 2 *Chron.* viii. 17, 18.

Temples

Temples of other Gods, to whom he made very coſtly Offerings. In a word, he was rather a religious than a warlike Prince; for, during the thirty-four Years of his Reign, we do not find that he undertook more than one military Expedition.

His Succeſſors make little Figure in Hiſtory till we come to *Pygmalion*, who aſcended the Throne at the Age of ſixteen, on the Death of his Father *Mettinus*. In the ſeventh Year of his Reign, his Siſter *Eliſa*, better known by the Name of *Dido*, fled from *Tyre*, and laid the Foundations of the City of *Carthage* in *Africa*; the Occaſion of which Flight is commonly thus related. *Pygmalion*, coveting the immenſe Riches of his Uncle *Sichæus*, otherwiſe call'd *Acerbas* and *Sicharbas*, who was a Prieſt of *Hercules* and had married his Siſter *Eliſa*, determin'd by ſome means or other to gratify his Avarice, and get them into his own Poſſeſſion. But as this could not be effected, without manifeſt Violence and Injuſtice, whilſt *Sichæus* was alive, he invited him one Day to go a hunting; and taking the Opportunity, while the reſt of the Company was eagerly engaged in the Chace, he ran him through with his Spear; and then, throwing him down a Precipice, gave out that the Fall had been the Occaſion of his Death. *Juſtin* and *Virgil* ſay *, that *Pygmalion* was ſo impious as to murder his Uncle at the very Altar: But however that be, he reap'd no Benefit from his wicked Attempt, being diſappointed at laſt by the prudent and artful Conduct of his Siſter *Eliſa*; who ha-

* See *Juſtin, Lib.* xi. —— And *Virgil* makes *Venus* give this Account of *Pygmalion:*

——— *Ille Sichæum*
Impius ante aras, atque auri cæcus amore,
Clam ferro incautum ſuperat, ſecurus amorum
Germanæ, factumque diu celavit; & ægram,
Multa malus ſimulans, vanâ ſpe luſit amantem. Æn. L. I.

The Monarch, blinded with Deſire of Wealth,
With Steel invades his Brother's Life by Stealth;
Before the ſacred Altar made him bleed,
And long from her conceal'd the cruel Deed:
Some Tale, ſome new Pretence, he daily coin'd,
To ſooth his Siſter, and delude her Mind. DRYDEN.

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ving form'd a Deſign of leaving *Tyre*, and ſaving both herſelf and the Treaſures of her deceaſed Huſband from the cruel Avarice of *Pygmalion*, deſir'd him to furniſh her with Men and Ships to convey her Effects to *Charta* or *Chartaca*, a ſmall City between *Tyre* and *Sidon*, upon pretence of retiring to live there with her Brother *Barca*. The covetous Prince thought this a fair Opportunity of ſeizing what he had hitherto deſir'd in vain; for *Sichæus*, who was thoroughly ſenſible of his Nephew's avaricious Temper, had taken care to conceal his Riches underground. With a View, therefore, of bringing them to Light, he readily granted *Eliſa*'s Demands, of which he ſoon repented; for being aſſiſted by her Brother *Barca*, and other Friends who were privy to her real Deſign, and had engaged to follow her at all Adventures, her Treaſures were put on board, and the Fleet out at Sea, before *Pygmalion* had Intelligence of her Reſolution. Finding himſelf thus deluded, it is ſaid he would have fitted out a Fleet and purſued the Fugitives, but was prevented by the Intreaties and Tears of his Mother, and the Threats of an Oracle. The firſt Place theſe Adventurers touch'd at was the Iſland of *Cyprus*, from whence they carried off a great Number of young Women, who were very neceſſary to their Deſign of planting a new Colony. From *Cyprus* they ſteer'd for the Coaſts of *Africa*, where being kindly receiv'd by the Inhabitants of *Utica*, a *Tyrian* Colony, they founded *Carthage*, a City which afterwards roſe to ſuch a Height of Power, as to contend with *Rome* for univerſal Empire.

THE next King of *Tyre* that occurs in Hiſtory is *Elubæus*, who was cotemporary with *Salmaneſer** King of *Aſſyria*. This Prince, ſeeing the *Philiſtines* brought low by the War which *Hezekiah* had made upon them, laid hold of that Opportunity to reduce *Gath*, which ſome time before had revolted from the *Tyrians*. Hereupon

* This Monarch (who in *Hoſea* x. 14. is call'd *Shalman*, and in *Tobit* i. 2. *Enemeſſar*) was the Son and Succeſſor of *Arbaces* or *Tiglath-pileſer*; and, according to *Joſephus*, there is Mention made of him, and of his Conqueſt over the Land of *Iſrael*, in the Hiſtory of the *Tyrians*. *Antiq.* L. IX. c. 14.

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the People of *Gath* applying themſelves to *Salmaneſer*, engaged him in their Cauſe, inſomuch that he marched with a powerful Army into the *Tyrian* Dominions; but a Peace being concluded between him and *Elubæus*, he withdrew his Troops and retired. Not long after this, *Sidon*, and ſeveral other maritime Towns of *Phœnicia*, threw off their Subjection to the King of *Tyre*, and ſubmitted to *Salmaneſer*; upon which a new War was kindled between the *Tyrians* and *Aſſyrians*. The *Aſſyrian* Monarch, who could not brook to ſee that the *Tyrians* ſhould be the only People upon that Coaſt who diſputed his Power and Authority, reſolv'd to uſe his utmoſt Endeavours towards reducing them; for which End, beſides Land-Forces, he fitted out a Fleet of ſixty Sail: But the *Tyrians*, with twelve Ships only, having encounter'd and diſperſed them, and taken five hundred of the Rowers Priſoners, this Action gain'd them ſo much Reputation for their Skill in naval Affairs, that *Salmaneſer*, not caring to venture another Engagement at Sea, turn'd the War into a Siege; and, having left an Army to block up the City, return'd to *Aſſyria*. Theſe Forces reduced *Tyre* to great Diſtreſs, by ſtopping the Aqueducts, and cutting off all other Conveyances of Water; but by digging Wells within the City the People found ſo much Relief, as to enable them to hold out for the Space of five Years; at the End of which, *Salmaneſer* dying, the Siege was raiſed.

THIS Succeſs very much increaſed the Pride and Inſolence of the *Tyrians*, for which God was pleaſed to bring upon that City the Deſtruction he had threaten'd by his Prophets, and which was effected by *Nebuchadnezzar* King of *Babylon*. That mighty Monarch, whom *Ezekiel* ſtiles *a King of Kings* *, laid Siege to *Tyre* in the Reign of *Ithobal* the Second; and ſuch was the Power of the *Tyrians* at that Time, that the Siege employ'd him for thirteen Years together. At laſt, however, he made himſelf Maſter of the Place; but as moſt of the Inhabitants had retired with all their Effects before it came to that Extremity, upon his entering the Town he found it almoſt

* *Ezek.* xxvi. 7.

empty,

empty, and nothing left to reward himſelf or his Soldiers for the long Fatigues they had undergone. This is evident from the Scripture, where it is ſaid, *Nebuchadnezzar King of Babylon cauſed his Army to ſerve a great Service againſt Tyrus; every Head was made bald, and every Shoulder was peeled; yet had he no Wages, nor his Army, for Tyrus, for the Service that he had ſerved againſt it**. Enraged therefore at this Diſappointment, he vented his Fury upon the Buildings and the few remaining Inhabitants, raſing the former to the Ground, and putting the latter to the Sword. To this deplorable Condition was *Tyre* reduced by the *Babylonians*, and thereby the Prophecies concerning the Overthrow of that City plainly fulfill'd.

IT is evident from Scripture that *Tyre* was utterly deſtroy'd by *Nebuchadnezzar*; and yet we are told by the *Phœnician* Hiſtorians, that *Ithobal* (who was ſlain in this War by the *Aſſyrians*, as may be inferr'd from *Ezekiel*'s Prophecy† againſt him) was ſucceeded in the Kingdom by *Baal*, and *Baal* by ſeveral temporary Magiſtrates. This makes it very probable, that the *Tyrians*, who had retired with their Effects into an Iſland about half a Mile diſtant from the Shore, and built themſelves a new City, ſubmitted to *Nebuchadnezzar* upon Terms after the Deſtruction of the old one; and that this Monarch deputed *Baal* to be their King, who reign'd ten Years; but after his Death, the Government, in order to make it more dependent on the *Aſſyrians*, was changed into that of Magiſtrates, call'd *Suffetes* ‡, or *Judges*, a Name which *Livy* informs us was given to the chief Magiſtrates among the *Carthaginians*, who, as we ſee from the Story of *Eliſa* and *Pygmalion* above related, were of *Tyrian* Extraction.

* *Ezek.* xxix. 18.

† For the Character of *Ithobal*, and the Deſtruction wherewith he was threaten'd, ſee *Ezek.* xxxiii. from the Beginning to the eleventh Verſe.

‡ *Suffetes* had its Derivation from the *Hebrew* Word *Shophetim*, i. e. *Judges*; which was the very Name by which the chief Governors of *Iſrael* were call'd for ſeveral Generations, before they had Kings. *Prideaux's Connect.* Vol. I. p. 129.

AFTER

AFTER *Tyre* had been thus govern'd for ſome Years by Judges, the royal Dignity was reſtored; but the Kings continued Tributaries to the *Aſſyrians* for the Space of ſeventy Years, at which Time they recover'd their ancient Liberties and Privileges, as well as Trade and Proſperity, according to *Iſaiah*'s Prediction*. From hence I ſhall paſs over all the Kings of *Tyre* till the Time of *Alexander* the Great, except *Strato*, the Manner of whoſe Acceſſion to the Throne, as given us by *Juſtin*, is ſo very remarkable that it ſeems worth relating.

IT happen'd that the Slaves, who were then very numerous in *Tyre*, form'd a Conſpiracy againſt their Maſters, and murder'd them all in one Night, except *Strato*, whom his Slave ſecretly preſerved. Having thus got poſſeſſion of the City, married their Miſtreſſes, and made themſelves abſolute Lords of the State, they reſolv'd to create a King out of their own Body; and unanimouſly agreed, that he ſhould be raiſed to that Dignity, who the next Morning ſhould firſt ſee the Riſing Sun, as thinking that would be a Token of the Perſon's being approved of by the Gods themſelves. For this Purpoſe they reſolv'd to meet about Midnight in an open Field on the Eaſt Side of the City, and there, with one Accord, to beſtow the Crown upon the Perſon who ſhould firſt make the Diſcovery. In the mean Time *Strato*'s Slave having imparted the whole Matter to his Maſter, whom he kept carefully conceal'd, was adviſed by him not to turn himſelf to the Eaſt, as the others would probably do, but to the Weſt, and there keep his Eyes fix'd on the Top of the higheſt Tower in the City. The Slave follow'd his Maſter's Inſtruction; and the whole Multitude, ſeeing him look for the riſing Sun in the Weſt, thought him no better than a Fool or a Madman. But they were ſoon convinced of their Miſtake; for while they ſtood gazing towards the Eaſt in Expectation of ſeeing the Sun appear, *Strato*'s Slave call'd to them, and ſhew'd them the Tops of the high Buildings of *Tyre* already illuminated with his Rays. Upon this he was univerſally applauded by his Com-

* *Iſaiah* xxiii, 15, 16, 17, 18.

panions,

panions, who preſs'd him very earneſtly to Name the Perſon to whom he was indebted for ſuch a wiſe Thought, for they could not aſcribe it to himſelf, or to any of their Fellow-Slaves. At firſt he refuſed to ſatisfy their Curioſity; but at length, upon promiſe of Impunity for himſelf and the Perſon he ſhould name, he acknowledged, that having been always treated by *Strato* with great Humanity and Kindneſs, he had been influenced by Compaſſion and Gratitude to ſave both him and his Son in the common Maſſacre; and that he had acted in the preſent Affair according to his Maſter's Directions. The Multitude, hearing this, not only pardon'd the Slave, but looking upon *Strato* as a Perſon preſerved by the particular Providence of the Gods, immediately advanced him to the Throne of *Tyre*.

WE know nothing more of this Prince; but he was ſucceeded by his Son, and the Kingdom was enjoy'd by his Deſcendants; among whom, the only one we find mention'd in Hiſtory is *Azelmic*, in whoſe Reign the City of *Tyre* was beſieged and taken by *Alexander* the Great; which being a very extraordinary Event, and the Siege one of the moſt remarkable in Antiquity, I hope the Reader will excuſe me if I dwell a little longer upon that Subject, than may ſeem conſiſtent with the Deſign of a Traveller.

ALL the other Cities of *Syria* and *Phœnicia* were already ſubdued, or rather had ſubmitted to the *Macedonians*, when *Alexander* laid Siege to *Tyre*, which was then in a very wealthy and flouriſhing Condition. Upon the Conqueror's advancing towards their Territories, the *Tyrians* ſent Ambaſſadors to meet him, (amongſt whom was the King's own Son) with Preſents for himſelf and Proviſions for his Army. They were willing, it ſeems, to have him for their Friend, but not for their Maſter; ſo that when he deſired to enter the City, under Pretence of offering Sacrifice to *Hercules**, its tutelar God, they refuſed

* It is to be obſerved, that the *Tyrians* themſelves did not know this God by the Name of *Hercules*, but that of *Melcarthus*; which, being compounded of the two *Phœnician* Words *Melec* and

him

him Admittance. *Alexander*, now flush'd with so many Victories, had too high a Heart to put up such an Affront, and therefore resolv'd to force them to it by a Siege; which they, on the other Hand, were determin'd to sustain to the last Extremity. What encouraged the *Tyrians* in this Resolution was the Strength of their City both by Art and Nature, being seated on an Island about half a Mile from the Continent, as before observed, surrounded by a Wall a hundred and fifty Foot high, and well stored with Provisions and all Sorts of warlike Machines: Add to this the Confidence they had in the *Carthaginians*, their Allies, who were then Masters of the Seas, and had promised to send them Succours.

IT was impossible for *Alexander*'s Army to make their Approaches to this City any otherwise than by carrying a Mole or Causeway from the Continent to the Island, an Attempt wherein they might expect to meet with innumerable and insurmountable Difficulties. But as *Alexander* was determin'd to make himself Master of the Place at any rate, this great Work was undertaken, and at length accomplish'd, notwithstanding the Violence of the Winds and Waves, and the vigorous Opposition made by the Besieged. He was assisted in raising the Mole, which was two hundred Feet in Breadth, by the Inhabitants of the neighbouring Cities, who were all summon'd for that Purpose. The Ruins of *Old Tyre* on the

Kartha, did in that Language signify the *King* or *Lord of the City*. The *Greeks*, from some Similitude which they found in the Worship of this God at *Tyre*, with that wherewith they worshipp'd *Hercules* in *Greece*, thought them to be both the same; and hence came the Name of *Hercules Tyrius* among them. This God seems to be the same with the *Baal* of the holy Scriptures, whose Worship *Jezebel* brought from *Tyre* into the Land of *Israel*; *Baal* with the Addition of *Kartha* signifying the same as *Melec* with the same Addition: For as the latter in the *Phœnician* Language is *King of the City*, the other in the same Language is *Lord of the City*; and as *Baal* is put alone to signify this *Tyrian* God in Scripture, so do we also find *Melec* put alone to signify the same God. *Prideaux*'s *Connection*, Vol. III. p. 222.

Con-

Continent, which had been deſtroy'd by *Nebuchadnezzar*, furniſh'd him with Stones, and Mount *Libanus* with Timber.

THE Soldiers began the Work with great Alacrity, being animated by the Preſence of their Sovereign, who himſelf gave out all the Orders, and who knew how to inſinuate himſelf into and gain the Affections of his Troops, exciting ſome by Praiſes, and others by ſlight Reprimands, intermix'd with kind Expreſſions and ſoften'd by Promiſes. At firſt they advanced with pretty great Speed, but the farther they went from the Shore, the greater Difficulties they met with; becauſe the Sea was deeper, and the Workmen were more annoyed by the Darts diſcharged from the Walls of the City. Beſides, the *Tyrians*, who were Maſters of the Sea, would frequently attack them in great Boats, and either deſtroy their Works, or prevent their carrying them on; at the ſame Time inſulting the *Macedonians*, telling them, *it was a noble Sight to ſee thoſe Conquerors, whoſe Names were ſo renowned all over the World, carrying Burdens on their Backs like Beaſts*; and ſometimes tauntingly aſking them, *whether* Alexander *were greater than* Neptune?

BUT the *Tyrians*, who at firſt look'd upon this Undertaking as raſh and deſperate, and ſuch as could never be attended with Succeſs, when they ſaw the Mole begin to appear above Water, were under ſome Apprehenſions. However, they ſent out Boats full of Slingers, Bowmen, and others who threw Javelins; and theſe having ſpread themſelves on each Side of the Mole, gall'd the Workmen in ſuch a manner, that they were obliged to deſiſt from their Labour in order to defend themſelves. It was therefore reſolved, that Skins and Sails ſhould be ſpread to cover them, and that two wooden Towers ſhould be raiſed at the Head of the Mole, to prevent the Approaches of the Enemy. The Beſieged alſo made a Deſcent on the Continent, out of the View of *Alexander*'s Camp, and cut to Pieces ſome Labourers that brought the Stones to the Cauſeway: And on Mount *Libanus* ſome *Arabian* Peaſants, having met with the *Macedonians* ſtraggling up and down, kill'd near thirty of them, and took

took the like Number Priſoners; which ſmall Loſſes obliged *Alexander* to divide his Forces into different Bodies.

IN the mean time the *Tyrians* employ'd every Invention, every Stratagem that could be thought of, to ruin the Works of the Beſiegers. They fill'd a Veſſel with Sulphur, Pitch, and other combuſtible Matters, and having tow'd it to the Head of the Mole, they ſet it on fire. The Flames immediately catch'd the wooden Towers above-mention'd, and other Works which the *Macedonians* had raiſed; and, to prevent their being extinguiſh'd, the *Tyrians* were perpetually hurling fiery Darts and Torches at the Towers, ſo that the Beſiegers could not approach them without the greateſt Danger. Several *Macedonians* loſt their Lives upon the Cauſeway, being either ſhot through with Arrows, or burnt in a miſerable Manner, whilſt others threw down their Arms and leap'd into the Sea, but were carried off Priſoners by the *Tyrians*, who maimed them with Clubs and Stones, and thereby diſabled them from ſwimming. At the ſame time the Citizens mann'd other Boats, and ſent them to break down the Edges of the Mole, tear up the Stakes that ſupported it, and burn the reſt of the Engines; all which they happily effected.

THOUGH *Alexander* thus ſaw moſt of his Deſigns defeated, and his Works demoliſh'd, he was not at all dejected upon that Account: And his Soldiers applied themſelves with redoubled Vigour to repair the Ruins of the Mole, and framed new Machines with ſuch extraordinary Expedition, as quite aſtoniſh'd the Beſieged. The *Tyrians*, on their Part, defended themſelves with all poſſible Bravery and Reſolution, and frequently made terrible Havock of the *Macedonians* employ'd in the Work, by pouring upon them Showers of Arrows, Darts, and Stones, both from their Ships and the Walls of the City. However, the Beſiegers, with unwearied Labour and great Loſs of Men, had almoſt finiſh'd their prodigious Undertaking, and brought the Cauſeway near the Walls of *Tyre*, when on a ſudden a violent Storm aroſe, which beat the Waves againſt it with ſo much Fury, that a Breach

Breach was made in the Middle of it, and great Part of it demoliſh'd.

THIS unlucky Accident perplex'd *Alexander* to ſuch a Degree, that he began to repent he had undertaken the Siege *, and would have ſent to the *Tyrians* to treat of Peace, if he had thought they would have hearken'd to any reaſonable Conditions: But as they had thrown headlong into the Sea the Heralds whom he had ſent, before the Siege, to ſummon them to ſurrender, he was afraid any other Meſſengers from him would meet with the like barbarous Reception. Being therefore diverted, by this Apprehenſion, from all Thoughts of making up Matters by way of Treaty, and fully appriſed that his Reputation, and the future Progreſs of his Arms, entirely depended on the Succeſs of the preſent Undertaking, he reſolved to go through with it at all Adventures; and accordingly the Soldiers, encouraged by their Prince, and forgetting all the Toils they had undergone, began to raiſe a new Mole, at which they work'd inceſſantly.

BUT *Alexander* being ſenſible, that it would be extremely difficult, if not utterly impoſſible, either to compleat the Mole, or take the City, whilſt the *Tyrians* continued Maſters at Sea, determined to aſſemble his few remaining Galleys before *Sidon*. At the ſame Time he was join'd by the Fleets of ſeveral *Phœnician* Kings, whoſe Cities he had conquer'd, together with that of the *Sidonians*, amounting in all to about eighty Sail; and a little after, the Kings of *Cyprus*, hearing that the *Perſian* Army had been defeated near the City of *Iſſus*, and that *Alexander* had poſſeſs'd himſelf of *Phœnicia*, brought him a Reinforcement of above a hundred and twenty Galleys.

* Any Warrior but *Alexander*, ſays M. *Rollin*, would that Inſtant have quite laid aſide his Enterprize; and indeed he himſelf debated whether he ſhould not raiſe the Siege: But a ſuperior Power, who had foretold and ſworn the Ruin of *Tyre*, and whoſe Orders this Prince only executed, prompted him to continue the Siege; and, diſpelling all his Fear and Anxiety, inſpired him with Courage and Confidence, and fired the Breaſts of his whole Army with the ſame Sentiments.

THE

THE Fleet being ready, *Alexander* embark'd, taking ſome of his own Guards along with him, to employ them in cloſe Fight with the Enemy, and then ſet ſail towards *Tyre*, in Order of Battle. He himſelf was at the Extremity of the Right Wing, being accompanied by the Kings of *Cyprus* and *Phœnicia*; and the Left was commanded by *Craterus*. The *Tyrians* were at firſt determined to give Battle; but after they heard of the uniting of theſe Forces, and ſaw the numerous Fleet approaching, they thought it moſt adviſable to keep their Galleys in the Harbour, to prevent the Enemy from entering. When *Alexander* ſaw this, he advanced nearer the City; and finding it would be impoſſible for him to force the Port that lay towards *Sidon*, on account of the Narrowneſs of its Entrance, and its being defended by a large Number of Galleys, he contented himſelf with ſinking three of them which lay without, and afterwards came to an Anchor with his whole Fleet along the Shore, not far from the Mole, where his Ships rode in Safety.

WHILST theſe Things were doing, the new Cauſeway was carried on with the utmoſt Vigour; and the Beſieged, on the other Side, exerted themſelves with the greateſt Bravery, and did all that lay in their Power to ſtop the Progreſs of the Work. But the Patience and Courage of the *Macedonians* ſurmounted every Obſtacle, and the Mole was again brought, with incredible Pains and Application, almoſt to the Walls of the City, which the Beſiegers now began to batter with all imaginable Fury.

AT the ſame time *Alexander* order'd the *Cyprian* Fleet to take its Station before the Harbour that lay towards *Sidon*, and that of the *Phœnicians* before the Harbour on the other Side of the Mole, facing *Egypt*, that he might be able to attack the City in ſeveral Places at once. The *Tyrians* were not wanting on their Part, but advanced with cover'd Galleys, and cut the Cables of the Enemy's Ships as they lay at Anchor; ſo that *Alexander* was obliged to cover, in like manner, ſeveral Veſſels of thirty Rowers each, to oppoſe ſuch Attacks of the *Tyrian* Galleys.

leys. Notwithſtanding this, they frequently came and cut the Cables unperceived; inſomuch that the Beſiegers were forced at laſt to make uſe of Iron Chains. By this means they fix'd their Veſſels, and carried off with Engines the great Stones which the *Tyrians* had placed at the Foot of the City-Wall, to prevent its being approached by the Galleys of the Enemy.

ABOUT this Time Ambaſſadors from *Carthage* arrived at *Tyre*, who, inſtead of the promiſed Succours, brought only Excuſes; declaring, that it was with the greateſt Grief the *Carthaginians* found themſelves abſolutely unable to aſſiſt the *Tyrians* in any Manner, being obliged to keep their Forces at home for the Defence of their Country: And indeed the *Syracuſans* were at that Time laying waſte all *Africa* with a powerful Army, and had pitch'd their Camp not far from the Walls of *Carthage*. The *Tyrians*, though thus diſappointed, were not at all dejected; but having taken the Precaution to ſend moſt of their Wives and Children to *Carthage*, they determin'd to defend themſelves to the very laſt Extremity.

THE Walls being ſtill violently batter'd by the Rams* and other military Engines placed on the Mole, and the

* The Battering Ram, in *Latin* call'd *Aries*, was a military Engine uſed by the Ancients to beat down the Walls of Places beſieged. Of this there were two Kinds; the one rude and plain, the other artificial and compound. The firſt ſeems to have been no more than a great Beam, which the Soldiers bore in their Arms, and with one End of it, by main Force, aſſail'd the Walls; and this undoubtedly required great Strength to work it, yet produced but a ſmall Effect. The ſecond or compound Sort is thus deſcribed by *Joſephus*: "The "Ram is a vaſt long Beam, like "the Maſt of a Ship, ſtrengthen'd at one End with a Head "of Iron, ſomething reſembling "that of a Ram, whence it took "its Name. This is hung by "the Middle with Ropes to another Beam, which lies acroſs "a Couple of Poſts; and, hanging thus equally balanced, is "by a great Number of Men "violently thruſt forward, and "drawn backward, and ſo ſhakes "the Wall with its Iron Head. "Nor is there any Tower or "Wall ſo thick and ſtrong, as to "reſiſt the repeated Aſſaults of "this forcible Machine."—— But this Engine did moſt Execution when it was mounted on Wheels, which is ſaid to have been firſt done at the Siege of *Byzantium*, under *Philip* of *Macedon*. *Plutarch* tells us, that *Mark Antony*, in the *Parthian*

City

City expoſed every Moment to be taken by Storm, the *Tyrians* reſolved to fall upon the *Cyprian* Galleys, that lay at Anchor off the Harbour looking towards *Sidon*. They took the Opportunity of doing this, when moſt of the Seamen belonging to *Alexander*'s Fleet were abſent from their Veſſels, and he himſelf was withdrawn to his Tent on the Continent. About Noon they came out with thirteen Galleys, all mann'd with choſen Soldiers who were uſed to Sea-fights, and, rowing with all their Strength, fell furiouſly upon the Enemy's Galleys; part of which they found empty, and the reſt had been mann'd in haſte. Some of them they ſunk, and forced others aſhore, where they were bulged and daſh'd to pieces; and the Loſs would have been ſtill greater, had not *Alexander*, as ſoon as ever he heard of the Sally, advanced at the Head of his whole Fleet with all poſſible Speed againſt the *Tyrians*; who, however, did not wait his coming up, but withdrew into the Harbour, having alſo loſt ſome of their Veſſels.

THE City was now warmly attack'd on all Sides, and as vigorouſly defended; the Beſiegers battering the Walls inceſſantly, while their Archers and Slingers harraſs'd the Beſieged with Stones and Arrows, in order to drive them from their Poſts. But the *Tyrians* ſtood their Ground, and by means of a new Contrivance of Wheels with many Spokes, which were whirl'd about by an Engine, they either ſhatter'd to pieces the Enemy's Darts and Arrows, or broke their Force; and thus they were cover'd againſt the Aſſailants, of whom they kill'd great Numbers, without ſuffering on their own Side any conſiderable Loſs.

AT length the Wall began to yield to the Violence of the Rams, which batter'd it Night and Day without Interruption: Whereupon the Beſieged, ſetting all Hands

War, uſed a Ram eighty Foot long; and *Vitruvius* aſſures us, they were ſometimes a hundred and ſix, ſometimes a hundred and twenty Foot in Length; to which, perhaps, the Force of the Engine was in a great Meaſure owing. The Ram was managed by a Century of Soldiers at a time, who were relieved, when weary, by another Century; ſo that it play'd continually, without Intermiſſion.

to

to work, raiſed, in a very ſhort Time, a new Wall ten Cubits broad, and five Cubits diſtant from the former; and by filling up the Space between the two Walls with Earth and Stone, kept the *Macedonians* a long while employ'd, before they could make, with all their Engines, the leaſt Impreſſion on this new Fortification. However, *Alexander* having joined many of his Ships together, and mounted upon them a vaſt Number of battering Engines, beſides thoſe already placed upon the Mole, he at laſt ſucceeded in the Attempt, and made a Breach a hundred Feet wide: But when he came to the Aſſault, in hopes of making his Way into the City over the Ruins, the *Tyrians* defended the Breach ſo reſolutely, that the *Macedonians*, notwithſtanding the Preſence of their King, were forced to give Ground, and retire with great Loſs to their Ships.

THE next Morning *Alexander* intended to have renew'd the Attack; but the *Tyrians* having repaired the Breach in the Night-time, he perceived himſelf no farther advanced than when he firſt began to batter the Walls. Hereupon he determined to change his Meaſures, and having firſt brought the Mole quite home to the Wall, he cauſed ſeveral Towers to be built upon it equal in Height to the Battlements. Theſe Towers he fill'd with the moſt brave and reſolute of his Soldiers; who, purſuant to his Directions, having form'd a Bridge of large Planks, reſting with one End on the Towers, and with the other on the top of the Ramparts, endeavour'd Sword in Hand to gain the Wall, but were repulſed by the *Tyrians* with unparallel'd Bravery, who had invented ſome Kinds of Weapons unknown to the *Macedonians*. Among the reſt they made uſe of a three-fork'd Hook faſten'd to the End of a Rope, the other End of which they held themſelves, and threw the Hook againſt the Targets of the Beſiegers, where it ſtuck faſt, and gave the *Tyrians* an Opportunity either of plucking their Targets out of their Hands, and thereby leaving them expoſed to Darts and Arrows; or, if they did not readily part with their Shields, of pulling them headlong from the Towers. Some, by throwing large Nets over

the *Macedonians* engaged on the Bridges, ſo entangled their Hands, that they could neither uſe them in their own Defence, nor to offend their Enemies: And others, with Iron Hooks faſten'd to long Poles, dragg'd them from the Bridges, and daſh'd their Brains out againſt the Wall, or on the Cauſeway. A great many Engines, placed on the Walls, likewiſe play'd inceſſantly upon the Aggreſſors, with maſſy Pieces of red-hot Iron, which ſwept away vaſt Numbers. But what moſt of all diſcouraged the *Macedonians* in this Attack, and obliged them at laſt to give it over, was the burning Sand, which, by a new Contrivance, was ſhower'd upon them by the *Tyrians*. This Sand was thrown among them in red-hot Shields of Braſs, and getting within their Breaſt-plates and Coats of Mail, burnt them to the very Bone, and tormented them to ſuch a Degree, that many of them, finding no other Relief, caſt themſelves headlong into the Sea; others threw down their Arms, tore off their Cloaths, and ſo were expoſed, naked and defenceleſs, to the Shot of the Beſieged; whilſt others, dying in the Anguiſh of inexpreſſible Torments, ſtruck a Terror with their Cries into all who heard them. This occaſion'd unſpeakable Confuſion among the *Macedonians*, and gave new Courage to the *Tyrians*; who now quitted their Wall, and charged the Enemy hand to hand upon the Bridges, with ſuch Intrepidity and Fury, that *Alexander*, ſeeing his Men give way, order'd a Retreat to be ſounded, and thereby ſaved their Lives, and in ſome Degree their Reputation. Such deſperate Attacks were frequently renew'd by the Beſiegers, and always ſuſtain'd by the *Tyrians* with the ſame unbroken and undaunted Courage.

IT was now that *Alexander*, diſhearten'd by ſo vigorous a Defence, began ſeriouſly to think of abandoning his Enterprize, and marching into *Egypt*; but again conſidering, what a Blemiſh it would be to his Reputation, and what a Hindrance to the future Progreſs of his Arms, ſhould he leave *Tyre* behind him, and thereby prove to the World that he was not invincible, he reſolved to continue the Siege, let the Event be what it would; though, of all his Captains, not one but *Amyntas* approved of his

his Reſolution. Determin'd therefore to make a laſt Effort, he mann'd a great Number of Galleys with the Flower of his Army; and the *Tyrians* likewiſe thought fit to hazard a naval Engagement, wherein however they loſt many of their Ships, and, after fighting with the utmoſt Bravery, were obliged to draw off their Fleet into the Harbour. *Alexander* purſued their Rear very cloſely, but was not able to enter the Port, being repulſed by Darts and Arrows ſhot from the Walls of the City.

ABOUT this Time a Fancy took the *Tyrians*, upon a Dream that one of the Citizens had, that *Apollo* deſign'd to forſake them and go over to *Alexander*; to prevent which they faſten'd his Statue with golden Chains to the Altar of *Hercules*. This Statue, which was of an enormous Size, belong'd formerly to the City of *Gela* in *Sicily*, and had been ſent from thence by the *Carthaginians*, when they took that Place, as a Preſent to *Tyre* their Mother-City. In this *Apollo* the *Tyrians* put great Confidence; and therefore, upon a Rumour that he was about to abandon them, had recourſe to the abovemention'd Method to prevent his Departure. But their utter Ruin being already decreed by the true God, and foretold by his Prophets, not all the Confidence they placed in their Idols, nor even the natural Strength of their Situation, and their own vigorous and obſtinate Defence, could avert the impending Judgment. They were deſtin'd to Deſtruction, and that Deſtruction is now approaching.

AFTER the late Sea-fight *Alexander* let his Forces repoſe themſelves two Days, and then advanced to *Tyre* with his Fleet and Engines, in order to attempt a general Aſſault. Both the Attack and the Defence were, if poſſible, more vigorous than ever. The Courage of the Combatants increaſed with the Danger; and the Soldiers on each Side, animated by the moſt powerful Motives, fought like Lions. The Preſence, and eſpecially the Example of *Alexander*, fired his Troops with unuſual Bravery; he himſelf aſcending one of the Towers, which was of a prodigious Height, where he was expoſed to the greateſt Danger into which his Courage had ever led

him; for, being immediately known by his *Inſignia* and the Richneſs of his Armour, he ſerved as a Mark for all the Arrows of the Enemy. On this Occaſion he perform'd Wonders, killing with Javelins ſome of thoſe who defended the Wall; and then advancing nearer, he forced others with his Sword either into the Sea or the City. In a Word, he himſelf leading the Way, and being follow'd by his Nobility and Body-Guards, they forced the *Tyrians* to retire, and got Poſſeſſion of the Rampart. At the ſame time the Rams had made ſeveral Breaches, the Fleet had forced into the Harbour, and the *Macedonian* Troops had got into the City on that Side, ſparing none who came in their Way, being highly exaſperated at the long Reſiſtance of the Beſieged, and the Barbarities they had exerciſed towards ſome of their Comrades.

THE *Tyrians* ſeeing themſelves overpower'd on every Side, and the *Macedonians* Maſters of their City, ſome fly for Refuge to the Temples; others, ſhutting themſelves in their Houſes, eſcape the Sword of the Victors by a voluntary Death; and others ruſh upon the Enemy, firmly reſolved to ſell their Lives at the deareſt Rate. *Alexander* gave Orders to kill all the Inhabitants, (except thoſe who had ſhelter'd themſelves in the Temples) and to ſet fire to every Part of the City; which Command indeed was not executed to its utmoſt Extent, but yet with Severity enough: For the City was burnt to the Ground; but the *Sidonian* Soldiers, who were in *Alexander*'s Camp, calling to mind their ancient Affinity with the *Tyrians*, carried off great Numbers of them privately on board their Ships, and convey'd them to *Sidon*. Fifteen thouſand were thus ſaved from the Rage of the *Macedonians*, and yet the Slaughter was very great; for *Alexander*, upon his firſt entering the City, put eight thouſand Men to the Sword; and afterwards, with a ſhocking Barbarity, and to the laſt degree unbecoming a generous Conqueror, cauſed two thouſand of the better Sort of Inhabitants to be crucified, ſo many Croſſes being erected along the Sea-Shore for that purpoſe; and this for no other Reaſon, at the Bottom, than becauſe they

they had fought with ſuch Bravery and Reſolution in defence of their Country. However, to palliate his true Motive to ſo baſe an Action, he gave out that he did it to revenge, upon the preſent *Tyrians*, the Crime which their Forefathers committed in murdering their Maſters, as has been above related; and that, being Slaves by Origin, Crucifixion was their proper Puniſhment*. To make this the more readily believed, he ſaved all the Deſcendants of *Strato*, as not being involved in that Guilt; and among them King *Azelmic*, who, at the Beginning of the Siege, was abſent with his Fleet upon ſome Expedition in conjunction with the *Perſian* Admiral, but had haſten'd home as ſoon as he was acquainted with the Danger of his Country. After the Slaughter was over, the Number of Priſoners amounted to thirty thouſand, who were all ſold for Slaves.

WHEN the City was taken, King *Azelmic* took Refuge in the Temple of *Hercules*; and was not only ſpared by the Conqueror, but reſtored to the Throne after *Alexander* had re-peopled the Place: For having thus ſtripp'd it of its former Inhabitants, he drew Colonies into it from the neighbouring Cities, and thenceforth ſtiled himſelf the Father of *Tyre*, of which he had ſo lately been the cruel Deſtroyer. *Alexander* ſpent ſeven Months in the Siege of this City; and having taken it, he offer'd Sacrifice to *Hercules*, the Ceremony being conducted with all his Land-Forces under Arms, in concert with the

* Crucifixion was a Puniſhment among the Ancients, ſeldom inflicted on any but Slaves, or the meaneſt Malefactors; but we find ſome Examples of a different Practice: And *Suetonius* particularly relates of the Emperor *Galba*, that having condemn'd a *Roman* Citizen to ſuffer this Puniſhment for poiſoning his Ward, the Gentleman, as he was carrying to Execution, made a grievous Complaint that a Citizen of *Rome* ſhould undergo ſuch a ſervile Death, alledging the Laws to the contrary. The Emperor, hearing his Plea, promiſed to alleviate the Shame of his Sentence, and order'd a Croſs much larger and more neat than ordinary to be erected, and to be waſh'd over with white Paint; that the Gentleman, who ſtood ſo much upon his Quality, might have the Honour to be crucified in State.---*Sozomen* obſerves, that *Conſtantine* firſt made a Law to aboliſh the Puniſhment of the Croſs, which had obtain'd among the *Romans* till his Time.

Fleet. As for *Apollo*, he unchain'd him, returning him Thanks for his Intention of coming over to the *Macedonians*, and commanded that he ſhould thenceforwards be call'd *Philalexander*, that is, the *Friend of Alexander*. After many other ſuperſtitious Follies, the Conqueror continued his March towards *Egypt*, which the Siege of this powerful City had ſo long retarded.

THUS was *Tyre* deſtroy'd, and ſo effectually, that one would think it could not have recover'd itſelf for ſeveral Centuries; and yet it was no longer than nineteen Years after this Event, that it was again beſieged by *Antigonus*, held out fifteen Months, and at laſt obtain'd an honourable Capitulation. This Circumſtance diſcovers the vaſt Advantages derived from Commerce; for this was the only Means by which *Tyre* roſe out of its Ruins, and recover'd moſt of its former Splendor. But having detain'd the Reader ſo long upon the Hiſtory of *Tyre*, I ſhall only add, that being re-eſtabliſh'd in Wealth and Power, it maintain'd its Dignity and Reputation for many Ages. It became a Confederate of the *Romans*, and for its Fidelity was rewarded with the Privileges of their City. In the Times of Chriſtianity it was the See of an Archbiſhop, as before obſerved, who had under him fourteen Suffragans. The *Saracens* took it in the Year 636, but it was deliver'd from their Yoke in the Reign of *Baldwin* II. by the Patriarch of *Jeruſalem* aſſiſted by the *Venetians*. In 1187 it was in vain attempted by the victorious *Saladine*. The *Tyrians*, in ſhort, defended themſelves and the Cauſe of Chriſtianity in thoſe Parts with wonderful Conſtancy, till about the Year 1290, when they were ſubdued by the *Turks*; under whoſe Dominion, or that of tributary Princes call'd *Emirs*, they have ever ſince continued.

ON the 24th in the Morning, leaving our Quarters near *Tyre*, we came in half an Hour to *Solomon*'s *Ciſterns*, which have been already deſcribed; and in two Hours more to the *White Promontory*, ſo call'd from its whitiſh Aſpect towards the Sea. The Road over this is ſaid to have been the Work of *Alexander* the Great, and is about two Yards broad, being cut along the Side of the Mountain, which

which is very ſteep and frightful below it, and the more ſo on account of the raging of the Waves at the Bottom. Having travell'd almoſt half an Hour along this diſagreeable Road, we got clear of the Promontory, and in a ſhort Time paſs'd by the Ruins of a Caſtle call'd *Scandalium*, from its ſuppoſed Founder the above-mention'd *Macedonian* Monarch, whom the *Turks* call *Scander*. An Hour beyond this we were obliged to pay another Caphar; and one Hour more brought us into the Plain of *Acre*, where the Road is extremely pleaſant. This Plain extends itſelf in Length from Mount *Saron* to Mount *Carmel*, which is at leaſt ſix Hours Journey, and about two Hours in Breadth between the Sea and the Mountains. It is well water'd, and the Soil exceeding fruitful, but is almoſt deſolate, and over-run with Weeds for want of Culture. After we had travell'd an Hour in this Plain, we paſs'd by an ancient Town call'd *Zib*, probably the *Achzib* of the Scripture*, one of thoſe Places from whence the Tribe of *Aſher* could not expel the *Canaanitiſh* Natives. In three Hours from hence we arriv'd at *Acre*, the Period of this Day's Journey.

ACRE was anciently call'd *Accho*, another Place from whence the *Iſraelites* could not drive the primitive Inhabitants. It was enlarged by *Ptolemy* the Firſt of *Egypt*, from whom it had the Name of *Ptolemais*; but ſince the *Turks* have been Maſters of it, it has almoſt recover'd its old Name, being call'd *Acca*, *Acra*, and *Acre*. It is very advantagiouſly ſituated, having a large fertile Plain on the North and Eaſt, the *Mediterranean* on the Weſt, and a ſpacious Bay on the South, extending from the City to Mount *Carmel*. The Harbour indeed is none of the ſafeſt, being too much expoſed to the South-Weſt Wind, and the Anchorage is but indifferent. Its Trade at preſent, as well as the City, is gone to Decay; but they ſtill export conſiderable Quantities of Cotton and ſome other Commodities. Here is a large Kan, wherein the *French* Factors reſide and lodge their Merchandiſe; and this is one of the beſt Buildings and greateſt Orna-

* *Joſhua* xix. 29. *Judges* i. 31.

ments of the Town; nay, the only one, if we except the Moſque, that is worth our mentioning.

WHAT this City was in its flouriſhing Condition, may be gueſs'd at from its vaſt and ſpacious Ruins. Two Sides of it being waſh'd by the Sea, it appears to have been defended on the Land-Side by a double Wall, with Towers at ſmall Diſtances from each other; and without the Walls are Ditches and a kind of Baſtions faced with hewn Stone. Beyond theſe Works ſeveral great Stones lie ſcatter'd up and down the Plain, fourteen or fifteen Inches in Diameter, which are ſuppoſed to have been made uſe of in battering the Place, or to have been thrown from the City to annoy the Beſiegers. Which way ſoever we turn our Eyes, we meet with evident Indications of the ancient Strength and Magnificence of this City; but there are ſome Ruins that particularly diſtinguiſh themſelves from the general Heap, and beſpeak our Attention. Thoſe of the Cathedral Church dedicated to St. *Andrew*, which are not far from the Sea-ſide, are ſtill conſpicuous, and ſufficient to give us an Idea of the former Stateline's of the Fabrick. What remains of the Church of St. *John*, the tutelar Saint of this City, is alſo worth our Notice. The Walls, which are almoſt entire, belonging to the Convent of the Knights of St. *John* of *Jeruſalem*, are plain Proofs of its great Strength and Extent. Not far from hence was the Palace of their Grand Maſter, the Magnificence whereof may be gueſs'd at from ſome Part of its Walls, as well as thoſe of a Church which ſtood within its Limits. In ſhort, there are many other Ruins of Churches, Monaſteries, Palaces, Towers, and Forts, extending almoſt a Mile in Length; wherein we may ſtill diſcover ſuch certain Tokens of their former Strength, as if every Building in the City had been intended to ſuſtain a Siege, or to bid Defiance to the Injuries of Time itſelf*.

* To the ſame Purpoſe ſays our Countryman *Sandys*: "The "Carcaſe (meaning the Ruins of "this City) ſhews that the Body "has been ſtrong.——— You "would think that the City ra-"ther conſiſted wholly of Caſtles, "than private Buildings; which "witneſs a notable Defence, and "an unequal Aſſault, or that

IT

IT is well known that this City was for a long time the Theatre of Contention between the Chriſtians and Infidels, and frequently changing its Maſters, being in the Poſſeſſion of each alternately for ſeveral Ages. The *Saracens* took it from the Chriſtians in the Time of *Omar*; but afterwards, with the reſt of *Syria*, it fell into the Hands of the *Turks*. It was ſeveral times taken and retaken in the Holy War. In the Reign of *Baldwin* the Firſt the Chriſtians took it from the *Turks*; and the Succeſs of the Enterprize being very much owing to the Aſſiſtance of the *Genoeſe*, they had a third Part of the City aſſign'd them as a Reward. The *Turks* under *Saladine* recover'd it in 1187, but did not hold it long, it being taken in the Year 1191 by King *Richard* the Firſt of *England*, and *Philip* of *France*, and given to the Knights of St. *John* of *Jeruſalem*. Theſe kept Poſſeſſion of it a whole Century, till the Year 1291, when the *Turks* to the Number of a hundred and fifty thouſand, having preſs'd this City with a long and furious Siege, which was ſuſtain'd by the Knights with the greateſt Bravery, at laſt enter'd it by Storm, and razed it to the Ground; and it has never been able to recover itſelf ſince that fatal Overthrow.

WHEN *Acre* was thus taken by the *Turks*, there was a fine Nunnery in the Town, of which they tell us the following remarkable Story. The Abbeſs, fearing that ſhe, and the Virgins under her Care, ſhould be obliged to ſubmit to ſuch brutal Uſage as Women frequently meet with from Soldiers on the taking of Cities by Storm, ſummon'd the Nuns together, adviſing them to cut and mangle their Faces, as the only Means to preſerve their Virginity; and immediately cut and diſfigured her own, to ſet them an Example. The Nuns, animated by the Reſolution of the Abbeſs, without any Heſitation fell to gaſhing and tearing their Faces, cut off their Noſes, and

" the Rage of the Conquerors " extended beyond Conqueſt." This is likewiſe confirm'd by Mr. *Maundrell*, who ſays that " in " the Ruins you may diſcern " Marks of ſo much Strength, " as if every Building in the City " had been contriv'd for War and " Defence."

made themſelves ſuch frightful Spectacles, as they were ſure would rather excite Horror and Averſion than luſtful Deſires, and infallibly preſerve them from a Rape. This, it is ſaid, ſo enraged the *Turkiſh* Soldiers, who expected to have found here a kind of Paradiſe upon Earth, and to have indulged their wanton Flames among the beautiful young Nuns, that they put them every one to the Sword in Revenge for their Diſappointment.

* *Joshua* xix. 26, 28. † *Judges* ii. 3.

sions

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Erzerum
Amasia
Tocat
Arzenjan
PART OF
Sivas
Palli
ARMENIA
Amus
Kaysaria
Malatiyah
Majafarkin
Kogni
Marash
ANATOLIA
Samosat
CILISIA
al Rawendan
Tarsus
Adena
Mesis
Aintab
al Bir
Jerabolus
Korus
Chillis
Lombard
Kurko
Paiyas
Manbej
DIYARBEKR
Raik
Jessin
Anjar
Aleppo
Antiochetta
Scanderoon
Alexandretta
Antioch
Jabr or Dawshar
Rakka
PART OF THE
R. Asi
Shogl
Zarbel
Ghazarebn
Wardan
Balis
al Amoro
Serakheb
Andrin
Arrosafa
C. St. Andra
C. Gloriata
Belulca
al Barra
Seria
Aman
Baladac
Ladhikiya
Sholfatia
al Marrah
Esri
Teyba
Casibi
Chelebi
Zelebi
Afamia
L. Afamia

A
MODERN MAP
of the
HOLY LAND
and the
Countries Adjacent.
A Scale of English Miles.
20 40 60 80 100 120
MEDITERRA-
NEAN SEA
DESART
OF
SYRIA
HOLY LAND
PART OF ARABIA
IDUMEA
EGYPT
ISLE OF
CYPRUS
Nicosia
Famagosta
Limosa
Larnea
Salines
C. de la Gat
C. St. Pisano
C. St. Andra
C. Gloriata
Ladhikiya
Jebeli
Banea
Merchab
Tortosa
Tripoli
Arcas
Eden
Sharray
Kanobin
Gibyle
Adonis R.
Antura
Maronites
Augusta
Beroot R.
Birut
al Baiya
Solyma
Damer R.
Sidon or Saida
Sarfan
Tyre
Casimeer R.
Bithynia
Paneas
Damascus
Bussoret
GALILEE
Sefet
Tabaria
Acre
Kayfa
Nazareth
SAMARIA
Kaysaria
Sabaste
Naplus
Jordan R.
Jaffa
JUDEA
Ramla
Bir
Jerusalem
Jerico
Askalon
Gaza
Ruins of Sodom
Dead Sea
Bethlem
Hebron
Ruins of Gomorra
C. Gallo
Damiata
Cairo
Belulca
Sholfatia
Afamia
Shayzar
Barin
Kefalia
L. al Kades
Hama
Hems
al Barra
al Marrah
L. Afamia
Cafrtab
Salamiya
Shemsi
Afsia
al Bureiji
Cosseitel
Kara
Balbec
Han al Arus
Koteyfa
Seria
Esri
Teyba
Sukney
Yareka
Tadmor
Aman
Baladac
Casibi
Chelebi
Zelebi
al Her
al Deyr
Kerkisia
Rahaba
Jedida
Iman Ali
Anah
34
32
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40 Long. E. from London

PALESTINE:

OR, THE

HOLY LAND.

THOUGH the Country we have travelled through from *Sidon* to *Acre* may in ſome Senſe be deem'd a Part of the *Holy Land*, having been allotted to the Tribe of *Aſher*, whoſe Border extended from *Carmel* to great *Zidon* *; yet as the People upon the Sea-Coaſts were never actually maſter'd by the *Iſraelites*, but left by the Judgment of God to be Thorns in their Sides †, I have ſpoken of it under its more proper Name of *Phœnice* or *Phœnicia*. But as we are now approaching to thoſe Places that were moſt frequented by our Bleſſed Saviour and his Apoſtles, made famous by their Preaching and Miracles, and, in ſhort, the Theatre of the greateſt Part of the Scripture-Hiſtory; I ſhall henceforwards, without Regard to geographical Niceties and Criticiſms, conſider myſelf as in the *Holy Land*, *Paleſtine*, or *Judæa*; which Name I find uſed indifferently, though perhaps with ſome Impropriety, to ſignify the ſame Country.

THERE are three Roads from *Acre* to *Jeruſalem*; one along the Coaſt, by *Cæſarea* and *Joppa*; a ſecond by *Nazareth*; and a middle Way between both the other, over the Plain of *Eſdraelon*. They are all of them more or leſs dangerous, according as the *Arabs* are at Peace or Variance with each other; but there are generally Divi-

* *Joſhua* xix. 26, 28. † *Judges* ii. 3.

ſions

ſions amongſt the Tribes, which the *Turks*, for political Ends, take care to foment; for as they are numerous, and almoſt the ſole Inhabitants of theſe Parts, if they could but unite under any one Prince, they might eaſily ſhake off the *Turkiſh* Yoke, and make themſelves Maſters of the Country. It happen'd, however, that they were not very much embroil'd at this Time; which is always agreeable News to a Traveller; and therefore the three Roads being equally ſafe, the *French* Conſul choſe to take the middle one, as being the neareſt. This was not quite agreeable to my Inclinations, nor to thoſe of ſeveral of the Company, who had a great Deſire to ſee *Nazareth* and Mount *Tabor*, both which we ſhould leave conſiderably to the Left by taking the Route propoſed. But the Conſul's Affairs requiring him to ſtay three Days at *Acre*, ſome young Gentlemen belonging to the *French* Factory there, and others who came from *Sidon*, determin'd to take that Opportunity of viſiting the above-mention'd Places. We very willingly join'd the Party, which conſiſted of twelve of us in all, beſides two *Turkiſh* Soldiers, every one being well mounted and arm'd, and prepared to give the *Arabs* a warm Reception, if any ſhould attack us; but, perhaps luckily for us, our Courage was not put to the Trial.

WE ſet out from *Acre* on the 25th in the Morning, and travelling along the Plain for an Hour and a half, we enter'd a Valley between two Hills, where we paſs'd by a little Village on the Left call'd *Satira*. In leſs than two Hours from hence we enter'd the delightful Plain of *Zabulon*, and, having ſpent an Hour and half in croſſing it, we arrived at *Sepharia*, or *Sephoris*, a Place where *Joachim* and *Anna*, the Parents of the Bleſſed Virgin, are ſaid to have reſided. It was formerly call'd *Dioceſaria*, according to St. *Jerom*, and was a conſiderable City; but it is now reduced to a poor Village, though there are ſtill ſome Ruins left, to put us in mind that it once made a better Appearance. At the Weſt End of the Place great part of a Church is ſtill ſtanding, ſaid to have been built on the Spot where formerly ſtood the Houſe of *Joachim* and *Anna*. Having travell'd almoſt two Hours beyond

yond *Sepharia*, we paſs'd in View of *Cana* in *Galilee*, where our Saviour wrought his firſt Miracle, by turning Water into Wine at a Marriage-Feaſt. Keeping our Courſe from hence Eaſtward, and afterwards turning to the South, we croſs'd the Hills that encompaſs the Vale of *Nazareth*, where we ſoon arrived, and took up our Quarters at the *Latin* Convent, except the two Soldiers, who provided themſelves another Lodging.

THIS Convent is a neat and commodious Building, inhabited by a dozen *Latin* Fathers, whoſe Life would be much more agreeable, if they were not in ſuch continual Fear of the *Arabs*. Having taken a ſmall Refreſhment, (for we made no Stay upon the Road) we ſpent the Remainder of the Day in taking a View of *Nazareth*, which is at preſent only an inconſiderable Village, ſituate on a high Hill in the midſt of a Valley, almoſt encompaſs'd with other Mountains. From the Convent we deſcend by ten or twelve Steps into the Church, which is built in a Cave or Grotto, ſuppoſed to be the Place where the Bleſſed Virgin received the Salutation of the Angel *Gabriel, Hail thou that art highly favoured*, &c.* This Church is in the Form of a Croſs, that Part which reſembles the Tree running directly into the Croſs, without any other Roof over it than that of the natural Rock; and the tranſverſe Part being built acroſs the Mouth of the Grotto. Juſt at the Section of the Croſs are two beautiful Granite Pillars, erected there by Order of *Helena* the Mother of *Conſtantine* the Great, about a Yard diſtant from each other; and are ſaid to ſtand, one on the Place where the Angel ſtood to deliver the heavenly Meſſage, and the other where the Virgin was when ſhe received it. Almoſt two Foot of this laſt Pillar has been broken away by the *Turks* juſt above its Pedeſtal, in expectation of finding ſome Treaſure under it; and yet the upper Part remains erect, or rather ſuſpended from the Roof; which not being eaſily accounted for, the Friars tell us it is ſupported by a Miracle.

* *Luke* i. 28.

HERE

HERE they alſo ſhew you the Place from whence the Chamber of the Virgin is ſaid to have been tranſported by Angels to *Loretto*, of which Story I have already given a particular Account*. And yet we were conducted a little Diſtance from the Convent, to the Houſe of *Joſeph*, as they call it, where our Saviour ſpent great Part of his Life, in Subjection to his Parents†. Not far from hence they likewiſe ſhew us the Synagogue where the *Jews* were ſo exaſperated at our Lord's Preaching, that they would have thrown him headlong down a Precipice. Theſe Places were anciently dignified with handſome Churches by Queen *Helena*, which are now in Ruins.

THE next Morning we ſet out to viſit Mount *Tabor*, call'd *Itabyrion* and *Atabyrion* by the *Greeks*, which ſtands at a diſtance from any other Hill, about half a Mile within the Plain of *Eſdrelon*. We left our Horſes at the Foot of the Mountain, chuſing to climb it on foot, though it is not ſo ſteep but it may be aſcended on horſeback. In an Hour's time we reach'd the Top of it, which we found to be a fruitful and pleaſant Plain, of an oval Figure, about a Quarter of a Mile in Length, and a Furlong in Breadth. There are Trees all round it, except towards the South; and it was anciently encompaſſed with a Wall and other Fortifications, the Remains whereof are viſible to this Day. We likewiſe met with ſeveral Ciſterns of good Water in this Area, which are very agreeable to a thirſty Pilgrim.

THIS Mountain is admired for the Regularity of its Form, being ſhaped like a Sugar-Loaf, and looking more like the Work of Art than of Nature. The Trees that grow upon it from top to bottom, which are moſt of them Oaks, are no ſmall Addition to its Beauty; and its Height, which is near two Miles, together with its lonely Situation, contribute to render it remarkable. But what has made it particularly famous, and has derived on it the Veneration of Chriſtians in almoſt all Ages, is

* See the Author's *Travels through* ITALY.

† *Luke* ii. 51.

its

its having been the Place of the glorious Transfiguration of our Saviour in the Preſence of his three Apoſtles, *Peter*, *James*, and *John*. That this is the Mountain where that wonderful Scene was exhibited, was for a long time univerſally believed without the leaſt Diſpute; but it has been made a Doubt of by ſome modern Writers *: However that be, there are ſtill to be ſeen on the Top of the Mountain three contiguous Grottos, or little Chapels with vaulted Roofs, intended to repreſent the three Tabernacles which St. *Peter*, aſtoniſh'd at the ſplendid Miracle, propoſed to erect †. This Mountain is alſo memorable for being the Rendezvous of *Barak*'s Forces, to the Number of ten thouſand Men, with whom he gain'd a compleat Victory over *Siſera* ‡.

THE Proſpect from the Top of *Tabor* is as beautiful and delightful as ever Eyes beheld, or can poſſibly be imagined, and makes us ample Amends for the Pains we take in the Aſcent. All round us we have the ſpacious and fertile Plains of *Eſdraelon* and *Galilee*, which preſent us with a View of ſo many Places that were honour'd and bleſs'd with the Preſence and Miracles of the Saviour of the World. A few Leagues to the South-Eaſt

* "*Tabor*'s being ſituated in "ſuch a ſeparate Manner (ſays "Mr. *Maundrell*) has induced "moſt Authors to conclude, that "this muſt needs be that holy "Mountain (as St. *Peter* ſtiles it, "2 *Pet.* i. 18.) which was the "Place of our Bleſſed Lord's "Transfiguration, related *Mat-thew* xvii. *Mark* ix. There "you read that *Chriſt took with "him* Peter, James, *and* John "*into a Mountain apart*; from "which Deſcription they infer, "that the Mountain there ſpoken "of can be no other than *Tabor*. "The Concluſion may poſſibly "be true, but the Argument "uſed to prove it ſeems incom-"petent; becauſe the Term "κατ' ἰδίαν, or *apart*, moſt "likely relates to the Withdraw-"ing and Retirement of the Per-"ſons there ſpoken of, and not "the Situation of the Moun-"tain." —— *Reland* thinks it a Sort of Raſhneſs to diſpute a Point that has been ſo generally received for ſo many Ages, but acknowledges that he is in ſome Doubt about the Matter for many geographical and other Reaſons; eſpecially becauſe there is no Mention made of this Hill, as there is of the Mount of *Olives*, Mount *Carmel*, and others; tho' the ſacred Writers have been ſo very particular in naming the Places where any thing memorable was wrought by our Saviour.

† *Mark* ix. 5, 6.

‡ See *Judges*, ch. iv.

we ſee Mount *Hermon*, at the Foot of which ſtands *Nain*, or *Naim*, famous for our Lord's raiſing the Widow's Son to Life *; and *Endor*, the Place where the Witch dwelt whom *Saul* conſulted †. Turning a little more to the

* *Luke* vii. 14.

† There is hardly a Paſſage in the Old Teſtament that has been more canvaſs'd and tortured by Authors of all Ages, than that in 1 *Sam.* xxviii, relating to *Samuel*'s Apparition when *Saul* conſulted the Witch of *Endor*. Some explode the Reality of the Appearance, and make the Whole to be done by Legerdemain and Ventriloquy on the Woman's Part, and by the Strength of Fancy and Fear on *Saul*'s; others think that the Devil aſſumed the Form and acted the Part of *Samuel*; and others, that *Samuel* himſelf did really appear upon that Occaſion: Which laſt Senſe (though not without its Difficulties) is much the moſt natural and obvious to any one who impartially reads the whole Story, and is to be preferr'd to the two former for the following Reaſons. *Firſt*, As to the Notion of its being perform'd by Ventriloquy, Juggle, or Confederacy, beſides that it does too great Violence to the Text, and would be a kind of Burleſque upon its Author; it is not likely that a Woman, cunning enough to carry on a Trade of this Nature, would be ſo impolitick as to give *Saul* ſuch a dreadful Anſwer, even though we ſhould grant ſhe was ſo well acquainted with the bad Circumſtances of that Prince, as to ſee that his Deſtruction was probably approaching. Menacing Predictions, how proper ſoever for a Meſſenger ſent from God to utter, were highly imprudent either in the Mouth of this Woman or her Accomplice, who could not but know, that the Temper of moſt Kings is to hate to hear ſhocking Truths, and could expect no Reward, but rather Puniſhment for their ill Tidings. It is therefore more reaſonable to believe, that at ſuch a Juncture as this, they would rather have flatter'd and cajoled the King, have given him Comfort, and promiſed him good Succeſs, than have thunder'd out ſuch Threatnings againſt him, as were very likely to diſoblige and incenſe him, but could do themſelves no Service. Add to this, that ſuch a terrible Denunciation would in all Probability prove the moſt effectual Means of ſhewing the Falſhood of their Prediction, by putting *Saul* upon any Expedient to avoid it, whether by Flight, or any other Way, rather than by engaging the Enemy. ---- This laſt Argument is equally ſtrong againſt thoſe who think that the Devil took the Shape and acted the Part of *Samuel*; unleſs we could ſuppoſe him ſo well acquainted with Futurity, that he was ſure *Saul* would ruſh into his own Deſtruction, notwithſtanding he was forewarn'd of it in ſo ſignal a Manner. Again, If we grant the Devil might foreſee that the Enemy would be too ſtrong for *Saul* and his Army, yet he could neither be ſure that he would engage them, eſpecially after ſuch a dreadful Diſſuaſive; nor, if he

South,

South, we have before us the high Mountains of *Gilboa*. Looking full East we diſcover the Sea of *Tiberias*, about

did, that he and his three Sons would certainly be kill'd. The *Iſraelites* had won many a Victory when there was leſs Probability of gaining it; and, at the worſt, they might have eſcaped by Flight. We may obſerve farther, how unnatural and abſurd it is to ſuppoſe, that the inſpired Writer would have expreſſed himſelf as he doth, and have introduced the deceaſed Prophet as raiſed from the Dead and ſpeaking to *Saul*, if the Devil had been the ſole Actor in his Shape; neither is it at all probable, that the Devil, if it had been he that ſpoke to *Saul*, would have play'd the Saint ſo far, as to reprove him for thoſe very Crimes which he himſelf had tempted him to commit, and eſpecially for making uſe of an Art to raiſe him up, which he muſt have been too fond of to diſcountenance in ſo ſevere a Manner.----Here indeed it is urged, that there were two Falſities in this pretended Prophecy, which muſt therefore be attributed either to the Father of Lies, or to the juggling old Sorcereſs. The firſt is, that the Apparition ſays to *Saul*, *Thou and thy Sons ſhall be with me:* Whereas, ſay they, *Saul* died like a Reprobate by his own Hands, and could not be where *Samuel* was, in the Manſions of the Bleſſed. But no more is meant by this, than *thou ſhalt be dead*, or *in the other World, as I am already*. The other is, that the Spectre ſays *To-morrow*; whereas the Battle was not fought on the next Day, but a Day or two after. But though this be granted, it does not follow that the Word here tranſlated *To-morrow* does poſitively imply *the very next Day following*; for it often ſignifies *ſhortly*, and ſometimes *hereafter*, and is ſo render'd in other Places of the Scripture.——Upon the whole then, it ſeems reaſonable to conclude, with the far greater Number of Authors, ancient and modern, that it was really *Samuel* who appeared to the Woman, and foretold *Saul*'s Death and the Defeat of *Iſrael*. This, as has been already obſerved, is the obvious and natural Senſe of the Text; and it is confirm'd by the Teſtimony of the wiſe Son of *Sirach*, an excellent Interpreter of the canonical Scriptures, who tells us expreſly, (*Eccluſ.* xlvi. 20.) that *Samuel propheſied after his Death, and ſhewed the King his End; and lift up his Voice from the Earth in Prophecy, to blot out the Wickedneſs of the People.* I know of only two Objections of any Weight, that are made againſt this Opinion, which yet are not unanſwerable, or at leaſt may be ſo far leſſen'd as to appear inconſiderable, in compariſon of thoſe that have been urged againſt the other two.——The firſt Objection is, that it were abſurd to ſuppoſe that the Devil has ſo much Power over the Souls of the Deceaſed, eſpecially of the Saints, as to make them appear viſibly at the Deſire of a Sorcereſs. To which it may be anſwer'd, that there is no Neceſſity for ſuppoſing any ſuch extraordinary Power in the Devil, but rather that God cauſed *Samuel* to appear to *Saul*, to reprove him for his former Sins, and for this laſt in particular, of ſeek-

a Day's

a Day's Journey diſtant from us; and cloſe by that Sea they ſhew us a ſteep Mountain, down which the Herd of Swine ran, and periſh'd in the Waters. Two or three Points to the North we are ſhewn the *Mount of the Beatitudes*, a little Hill where our Saviour deliver'd his excellent Sermon recorded in the fifth, ſixth, and ſeventh Chap-

ing Advice from Wizards, contrary to his expreſs Commands; and to bring him thereby, if poſſible, to ſuch a Senſe of his Faults, as might prevent his making ſuch a deſperate Exit. That all this happen'd contrary to the *Woman*'s Expectation, who could not be ignorant that it was above the Power of her Art to evocate the Souls of the Bleſſed, is evident from the Surprize ſhe diſcover'd at *Samuel*'s ſudden appearing; and conſequently that her Magic was not concern'd therein, but that it was the Effect of ſome ſuperior Cauſe. Her Necromancy had ordinarily Power over Demons only, or ſuch wretched Spirits as were ſubmitted to the Devil's Tyranny; but, on this Occaſion, ſhe ſaw an Object ſo terrible, ſo venerable, ſo majeſtick, ſo different from any thing ſhe had ever raiſed before, and that coming upon her before ſhe had begun her Incantations, that ſhe could not help being frighten'd, and *crying out with a loud Voice*, (according to the Text) as being fully ſatisfied that the Apparition came from God.----- The other Objection is, that it is very improbable that God, who had refuſed to anſwer *Saul*, either by *Urim*, or by *Dreams*, or by *Prophets*, ſhould now do it, at leaſt ſeemingly, by the Miniſtry of a wicked Woman. Why God dealt with *Saul* after this Manner, is perhaps beyond our Power to determine; but as we have ſufficient Proof that he did ſo, we are ſure he did it for wiſe Reaſons. Though he had refuſed to anſwer him in the ordinary Ways, might he not do it in an extraordinary one, in order to make the greater Impreſſion upon him, who had always been too regardleſs of God's Commands, when communicated to him by the Prophet? *Saul* might likewiſe be ſuffer'd to ſeek for Counſel from a Witch, to make him ſenſible what Degree of Impiety he had brought himſelf into; and God's ſending *Samuel* to reprove him for it was a ſignal Method of diſcountenancing ſuch a wicked and forbidden Practice. ---However, though the Interpretation which ſuppoſes the Reality of *Samuel*'s Apparition may be clogg'd with ſome Difficulties, yet they are manifeſtly fewer and leſs than thoſe wherewith the other Opinions are attended; for they muſt neceſſarily loſe themſelves in a dark and intricate Labyrinth, who ſuppoſe that two ſuch remarkable Events, as the Death of *Saul* and his three Sons, and the total Defeat of the *Iſraelitiſh* Army, could be foretold ſo poſitively and exactly, either by a juggling Woman, or by the Devil, or indeed by any but an omniſcient Power.---See *Univerſal Hiſtory*, Vol. I. p. 771. and *Stackhouſe*'s *Hiſtory of the Bible*, p. 661. who has an expreſs *Diſſertation* upon this Subject.

ters

ters of St. *Matthew*. Not far from hence is the City *Saphet*, which ſtands upon a Mountain, and is ſuppoſed to be the ancient *Bethulia*. We have likewiſe a View of a Place which they tell us was *Dothan*, where *Joſeph* was ſold by his Brethren; and alſo of the Field where our Lord fed five thouſand People with five Loaves and two Fiſhes, and twelve Baſkets were fill'd with the Fragments. On the Weſt and North-Weſt our Proſpect is bounded by Mount *Carmel* and the *Mediterranean*.

BEING very well ſatisfied and delighted with our View of Mount *Tabor*, we return'd to *Nazareth* the ſame Way we came, and arrived at the Convent about Twelve o'Clock. In the Afternoon we walk'd abroad to ſee ſeveral of the holy Places in the Neighbourhood, as they are deem'd by the Chriſtians in theſe Parts. About five hundred Yards from the Convent, upon a little Eminence, they ſhew'd us a great Stone call'd our Lord's Table, from a Tradition they have, that it was frequently uſed as ſuch by our Saviour and his Apoſtles. Half a Mile from *Nazareth* we ſaw the Ruins of a Nunnery, where formerly ſtood a Church dedicated to *Our Lady of Fear*, becauſe they ſay that the Virgin followed our Lord when the *Jews* were leading him to the Precipice, and being afraid they would put him to Death, fell down in this Place; and they pretend to ſhew the Impreſſion made by her Knee in the ſolid Rock. About a Mile farther, entring a narrow Cleft between two rocky Mountains, and clambering up a troubleſome Way, we came to the Brink of a Precipice, which is ſaid to be the very Place where our Lord's Countrymen, enraged at his Preaching, would have thrown him down headlong, had he not eluded their Fury by a miraculous Eſcape*. Here they likewiſe ſhew us a great Stone with ſeveral little Holes in it, which, if you believe the Friars, were made by *Chriſt's* Finger's, who laid hold of it to ſave himſelf from the Violence offer'd him by his Enemies. At this Place are the Ruins of a Church, or ſome Religious Building, founded by the

* See *Luke* iv. 16.--30.

pious

pious Empreſs *Helena* above-mention'd; and ſeveral Ciſterns for ſaving Water.

HAVING taken another Night's Lodging in the Convent, and ſatisfied the Guardian for our Entertainment, we return'd to *Acre* on the 27th, all in good Health, and unmoleſted by the *Arabs*. On the 28th in the Morning we continued our Journey towards *Jeruſalem* in company with the Conſul, and travelling by the Side of the Bay of *Acre* till we came to the Bottom of it, we then turn'd Southward, and paſs'd a little River call'd *Kardanah*, ſuppoſed to be the ancient *Belus*, famous for its Sand, which is ſaid to be an excellent Material for making Glaſs, and to have given the firſt Occaſion and Hint of that fine Invention*. Here we began to decline a little from the Sea-Coaſt, and in two Hours arriv'd at the farther Side of the Plain, where it is bounded by Mount *Carmel*.

THIS Mountain ſtretches from Eaſt to Weſt, being waſh'd by the *Mediterranean*, and is the moſt remarkable Head of Land on all the Coaſt. It was noted among the ancient Pagans, as being a Place wherein *Pythagoras* is ſaid to have taken great Delight; but has been far more revered among Chriſtians, as it is ſuppoſed to have been the Reſidence of the Prophet *Elijah*, ſome time before he was taken up into Heaven. From hence the Order of *Carmelite* Friars took their Name and Origin, who pretended to be deſcended by an uninterrupted Succeſſion from the Children of the Prophets left in Mount *Carmel* by *Elijah* and *Eliſha*. The Manner in which they make out their Antiquity has ſomething in it too ridiculous to be related: Some among them pretend they are the Deſcendants of *Jeſus Chriſt*; others go farther, making *Pythagoras* a *Carmelite*, and the

* The *Sidonians* are reported to have firſt made this Diſcovery from the following Accident: Some Travellers having reared an itinerary Hearth on the Sand of this River with large Pieces of Nitre, and ſet ſome Fern on fire under a Kettle to boil their Victuals, perceived the Sand and Nitre to melt and incorporate with the Fern-Aſhes, and preſently after to run into a tranſparent Stream which harden'd as it cooled; from whence the Hint of making Glaſs was taken, and gradually improv'd to its preſent Degree of Uſe and Beauty.

ancient

ancient *Druids* regular Branches of their Order. But the moſt reaſonable and probable Account of their *Origin* is that given us by *Phocas*, a *Greek* Monk, who tells us, that in his Time, that is, in the Year 1185, the Cave of *Elijah* was to be ſeen upon the Mountain; and that ſome Years before, a Prieſt of *Calabria*, pretending a Revelation from the Prophet *Elijah*, fix'd there, and aſſembled ten Brothers. In 1209, *Albert*, Patriarch of *Jeruſalem*, gave the Solitaries a rigid Rule, which was approved and confirmed in 1217, or, according to others, in 1226, by *Honorius* the Third, though it was afterwards mitigated by *Innocent* the Fourth in 1245. Many of the Popes give the *Carmelites* the Title of *Brothers of the Bleſſed Virgin*; and the Order is eminent for its Miſſions, and the great Number of Saints with which it has ſtock'd the *Romiſh* Church. It is to be obſerv'd, that the Order of the *Carmelites* is divided into two Branches, namely, thoſe of the *ancient Obſervance*, call'd the *mitigated* or *moderate*; and thoſe of the *ſtrict Obſervance*, call'd *Bare-footed Carmelites*, for a Reaſon which the Epithet itſelf declares. Theſe laſt are a Reform of the ancient *Carmelites*, ſet on foot in 1540 by St. *Thereſa*; who having begun with the Convents of Nuns, and reſtored them to the primitive Auſterity of the Order, which had been mitigated, as above mention'd, by *Innocent* the Fourth, the Reform was at length introduced among the Friars. Pope *Pius* V. approved the Deſign, and *Gregory* III. confirm'd it in 1580.

THE Convent of the *Carmelites* is not at preſent upon the very Top of the Mountain, where they had a fine one before the Chriſtians loſt the *Holy Land*, the Ruins of which are ſtill viſible; but they have a ſmall Houſe ſomewhat lower, where they lead a very auſtere Life, and are chiefly ſubſiſted by the Charity of the *French* Merchants at *Acre*, who frequently go thither to perform their Devotions. They had likewiſe a handſome Church belonging to the ancient Monaſtery, dedicated to the Bleſſed Virgin; but that being deſtroy'd, their preſent Church is a little Grotto, neatly cut out of the Rock, ſaid to have been the Habitation of *Elijah*; though there are other

Grottos

Grottos about the Mountain, which he is ſuppoſed to have made by turns the Places of his Reſidence. From the Convent of the *Carmelites* there is a boundleſs Proſpect over the *Mediterranean*; but the good Fathers ſeem to have fix'd there Abode in the moſt barren and rocky Part of the Mountain, as that is towards the Sea; whereas at a little Diſtance from the Coaſt it is as remarkable for its Fertility and Beauty, being cloathed with Vines, Olives, and other Fruit-Trees, where it is cultivated, and in other Places overſpread with fragrant Herbs, Shrubs, and Plants, among which a curious Botaniſt would undoubtedly find an agreeable Amuſement.

SOME will have it, that the Habitation of *Elijah* upon Mount *Carmel* was turn'd into a Synagogue after his being taken up into Heaven, from whence God was pleaſed to give Anſwers relating to Futurity, as he had before done by that Prophet. Upon what Authority this is affirm'd, I know not; but we may obſerve, that anciently the Name *Carmel* was not only given to the Mountain, and to a Town, but alſo to a God; for, according to *Suetonius*, the Emperor *Veſpaſian* conſulted the Oracle of the God *Carmelus*, which aſſur'd him he ſhould be ſucceſsful in all his Undertakings. It has been alſo conjectur'd, that *Jupiter* had once a Temple on Mount *Carmel*, thence call'd the *holy Mountain of Jupiter*; but *Tacitus* denies that there was any Temple there, or Image of a God, but an Altar only, which was held in great Veneration.

ABOUT three Miles from the preſent Convent of the *Carmelites*, they ſhew us a Fountain of good Water, which they ſay *Elijah* miraculouſly cauſed to ſpring out of the Ground; and it is ſaid to have been quite dry all the time the Monks were baniſh'd from Mount *Carmel*, after the Chriſtians loſt this Country; but to have iſſued forth again plentifully as ſoon as they return'd to the Mountain. Near this Spring are the Ruins of a Monaſtery; and at ſome Diſtance from thence they tell us of a Spot of Ground abounding with Stones exactly reſembling Melons, which, if you can believe the Friars, were once in reality what they are now in appearance only; but were

turn'd

turn'd into Stones by the Prophet *Elijah*, to puniſh an ill-natur'd Gardener, who refuſed to give him a Melon which he aſk'd in Charity. But the leſs Credit is to be given to this Miracle, becauſe a great many Stones are to be found about Mount *Carmel*, pretty much in the Form of Olives, Plums, Peaches, and other Fruit; which are generally preſented to Pilgrims, with fine Stories concerning the Manner of their Production and Virtues, that ſerve to raiſe the Admiration of the Credulous and Superſtitious *.——But to proceed on our Journey.

THROUGH a narrow Valley we paſs'd from the Plain of *Acre* into that of *Eſdraelon*, and in two Hours arrived at a River which runs down the Middle of the Plain, and diſcharges itſelf into the Sea on the North Side of Mount *Carmel*. This River has been generally taken for the ancient *Kiſhon*, whoſe Head has been erroneouſly placed about Mount *Tabor*; whereas the Sources of the true *Kiſhon* are on the South-Eaſt Side of Mount *Carmel*, and the Valley through which it runs is ſeparated by little Hills from the Plain of *Eſdraelon*. The Courſe of this River is but ſhort, nor is it conſiderable of itſelf, but when ſwell'd by the numerous Torrents which upon ſudden

* "In the Mountains of *Carmel*, ſays Dr. *Shaw*, we gather a great many Stones, which being in the Form, as is pretended, of Olives, Melons, Peaches, and other Fruit, are commonly impoſed upon Pilgrims, not only for ſuch Curioſities, but as Antidotes likewiſe againſt ſeveral Diſtempers. The Olives, the *Lapides Judaici* of the Shops, have been always an approved Medicine againſt the Stone and Gravel; but little can be ſaid in favour of their Melons, and Peaches, which are only ſo many different Sizes of round hollow Flint-ſtones, beautified in the Inſide with ſuch ſparry and ſtalagmitical Knobbs as are made to paſs for the like Number of Seeds and Kernels. The little round *Calculi*, commonly call'd *the Virgin's Peaſe*; the chalky Stone of the Grotto near *Bethlehem*, call'd her *Milk*; the Waters of *Jordan* and *Siloam*, the Oil of *Zaccone*, the Roſes of *Jericho*, Beads made of the Olive ſtones of *Gethſamene*, with various Curioſities of the like Nature, are the Preſents which Pilgrims uſually receive in return for their Charity." *Shaw*'s *Travels*, p. 372, 373.

Rains

Rains fall into it from the neighbouring Mountains, it overflows its Banks, and carries down all before it with a wonderful Rapidity; and it was doubtleſs at ſuch a Conjuncture as this, that it proved ſo fatal to the Hoſt of *Siſera**. Having travell'd about three Hours more, we pitch'd our Tents this Evening by the Side of a ſmall Brook, at a little Diſtance from a Village call'd *Legune*, perhaps the *Legio* or *Legion* of ſome eccleſiaſtical Writers. From hence we had a fine View of the Plain of *Eſdraelon*, which is of a vaſt Extent, and one of the moſt fertile Parts of the Land of *Canaan*, our Proſpect being bounded, at the Diſtance of fifteen or twenty Miles, with the Mountains *Tabor* and *Hermon*, and thoſe of *Nazareth*; but moſt of this Plain lies uncultivated, and only ſerves the *Arabs* for Paſturage. It was anciently call'd the *Valley of Jezreel*, and the *great Plain of Legion*.

On the 29th in the Morning an *Emir* of the *Arabs* came to us, and forced us to pay him a Caphar; which done, we ſoon left the Plain of *Eſdraelon* and the Precincts of the Tribe of *Iſſachar*, and enter'd thoſe of the Half Tribe of *Manaſſeh*, which, though ſomewhat more hilly than the former, is nevertheleſs a fine arable Country. Our Road lay for ſeveral Hours through narrow Vallies, the Hills on each hand being cover'd with pleaſant Woods; and after croſſing another little Plain, we came in half an Hour to *Caphar Arab*, where we took up our Quarters, and paſs'd a reſtleſs Night for fear of being plunder'd by the *Arabs*, of whom conſiderable Numbers were encamp'd in the Neighbourhood.

NOT much liking our Situation, we paid our Caphar and ſet out early the next Morning, leaving on our Right Hand the two Villages *Arab* and *Rama*, and in two Hours arriv'd at *Sebaſte*, the ancient *Samaria*, which ſtands upon a long Mountain of an oval Figure, juſt within the Borders of the Tribe of *Ephraim*. The Ground on which ſtood this once famous City, and Seat of the Kings of *Iſrael*, is now moſtly converted into Gardens,

* *Judges* v. 21.

and

and the Place itſelf reduced to a mean and inconſiderable Village; nor are there any Remains left to teſtify its former Grandeur, except a large ſquare Piazza on the North Side of the Hill, encompaſs'd with Pillars, and on the Eaſt Side Part of an old Church, ſaid to have been built by the Empreſs *Helena*, on the Place where St. *John Baptiſt* was impriſon'd and beheaded. Within the Walls of the Church there is a Deſcent by Steps into a Dungeon, where it is ſaid the Blood of that holy Man was barbarouſly ſhed; and the *Turks*, who are the ſole Inhabitants of this decay'd Place, have ſuch a Veneration for this Priſon, that they have erected over it a ſmall Moſque; but for a little Bit of Money you are admitted to ſatisfy your Curioſity.

THIS City was built by *Omri*, one of the Kings of *Iſrael*, and made the Capital of that Kingdom, whereas their Princes till that Time had uſually reſided at *Tirzah**. *Samaria* was twice beſieged by *Benhadad* King of *Syria*, as has been already mention'd, and was miraculouſly preſerved the laſt time when it was upon the Point of being taken. But the Sins of the *Iſraelites* at length provoked the Lord to deliver this City into the Hands of *Salmaneſer* King of *Aſſyria*, who laid cloſe Siege to it in the Reign of *Hoſhea*. That Prince, who had not been able to make head againſt the *Aſſyrian* Monarch, had however ſo well fortified himſelf in the City, that it held out almoſt three Years againſt the Beſiegers. The Text gives us no farther Particulars either of this Siege or of the War, except that, after the taking of *Samaria*, the reſt of the Kingdom was forced to ſubmit to the Conqueror, and that both the King and all his Subjects were carried away into Captivity†: But from the dreadful Account of it in ſome of the Prophets, who deſcribe the Diſtreſs of the People upon this Occaſion in the ſtrongeſt Terms, it is evident that the *Aſſyrians* committed the moſt horrid Cruelties towards their Captives, ripping up pregnant Women, and daſhing their Children againſt the Ground; and having reduced *Samaria* to a

* 1 *Kings* xvi. 23, 24. † See 2 *Kings* xvii. throughout.

Heap of Ruins, and laid waſte all the Land, return'd home laden with the Spoils of *Iſrael*. *Salmaneſer* loaded *Hoſhea* with Chains, and ſhut him up in Priſon the reſt of his Days: and as for the captive *Iſraelites*, he tranſplanted them to *Halah*, *Habor*, and other Cities of the *Medes*, whither ſome of their Brethren had before been carried by *Tiglath-Pileſer*. This was the ſad End and Deſtruction of the Kingdom of *Iſrael*, or of the *Ten Tribes*, after it had laſted two hundred and fifty-four Years from its firſt Separation from that of *Judah*; which remarkable Event happen'd in the ſixth Year of *Hezekiah*, and the ninth of *Hoſhea*. A great Number, however, of the *Iſraelites* both ſaved their Lives, and eſcaped being carried into Slavery; ſome of them flying into *Egypt*, and many more into the Kingdom of *Judah*, where they were weaned by Degrees from their former Idolatries and Rebellion, and became Subjects to *Hezekiah* and his Succeſſors: And the *Aſſyrians*, on the other hand, ſent Colonies from ſeveral of their Provinces to repeople the Land of *Iſrael**.

AFTER this Deſtruction of *Samaria* by *Salmaneſer*, it recover'd in a great meaſure its former Strength and Grandeur; but it was again taken and demoliſh'd by *Hyrcanus*, after having ſuſtain'd a whole Year's Siege with the utmoſt Bravery. The Conqueror order'd the Walls and Houſes of the City to be razed and laid level

* Theſe new Colonies, as we learn from 2 *Kings* xvii. 25, had like to have been deſtroy'd by Lions, (*Joſephus* ſays by Peſtilence) on account of their Impiety. The King of *Aſſyria* being told, that the Cauſe of this Calamity was their not worſhipping the God of the Country, order'd an *Iſraelitiſh* Prieſt to be ſent to them from among the Captives, to inſtruct them in the Worſhip of the God of *Iſrael*. This was done accordingly; but theſe Idolaters, inſtead of forſaking their Pagan Deities, continued to worſhip them jointly with the true God; and thus a ſtrange Mixture of Religion was introduced, and afterwards continued among the *Samaritans*, from whence ſprang the mutual Hatred between them and the *Jews*; the latter abominating the Name of the former, and theſe always diſclaiming any Kindred with the *Jews* in Time of Adverſity, though forward enough to claim it in Time of Proſperity.

with

with the Ground; and, to prevent its being rebuilt, he cauſed large and deep Trenches to be cut every way croſs the Place where it ſtood, and to be fill'd with Water. However, it was once more re-eſtabliſh'd in the Time of *Herod* the Great, who raiſed it from a ruin'd to a moſt magnificent State, encompaſs'd it with a ſtrong Wall, adorn'd it with a fine Temple, and call'd it *Sebaſte*, a Word of much the ſame Import as *Auguſta* in *Latin*, in honour of *Auguſtus Cæſar*; which Name, obſcure and ruin'd as it is, it retains to this Day with very little Variation.

THE firſt Village we paſs'd by after leaving *Sebaſte* was *Sherack*, and the next *Barſeba*, both on our Right Hand; and then travelling along a narrow Valley, water'd with a pleaſant Stream, in two Hours we arriv'd at *Naploſa*, the ancient *Shalem*, *Shechem*, *Sychem* or *Sychar*. It ſtands in the ſaid Valley, between Mount *Gerizim* on the South and *Ebal* on the North, being built at the Foot of the former, partly on the Side of the Hill, and partly on the Plain. The Town is nothing in compariſon of what it muſt formerly have been, either with reſpect to its Magnificence or Extent; and yet it is of a conſiderable Length, conſiſting chiefly of two parallel Streets, is very full of Inhabitants, and the Seat of a *Turkiſh* Sangiack. It is at preſent the chief Reſidence of the *Samaritans*, who have a ſmall Temple here, to which they reſort, at certain Seaſons, to perform their religious Rites; but whether they are ſtill Idolaters, and worſhip a Calf, as the *Jews* pretend they do, I cannot poſitively determine; though I give little Credit to the Accuſation, as coming from their inveterate Enemies.

THE Soil about *Naploſa* is fertile, the Gardens are full of Orange and Citron-Trees, and water'd with fine Rivulets that fall from the Mountain; and Olive-Trees grow hereabouts in great abundance. On the South Side of the Town there is a little rocky Eminence call'd *Elmaida*, where our Lord is ſaid to have laid him down to reſt, when he was weary of travelling; and they pretend to ſhew you ſome Prints of his Hands and Feet in the

Rock, and tell you that the Impreſſion of his Body was formerly to be diſcern'd. From this Eminence we had an agreeable View of the whole Town, which is the largeſt and moſt conſiderable we had met with ſince our Departure from *Sidon*.

THE Mountains *Gerizim* and *Ebal* are memorable for the Bleſſings and Curſes which God commanded to be pronounced from thence upon the Children of *Iſrael**. Upon *Gerizim*, which was appointed for the Bleſſings, were to ſtand the Tribes of *Simeon*, *Levi*, *Judah*, *Iſſachar*, *Joſeph* and *Benjamin*; and upon *Ebal*, where the Curſes were to be deliver'd, the Tribes of *Reuben*, *Gad*, *Aſher*, *Zebulun*, *Dan*, and *Naphtali*. An Altar was likewiſe to be erected on Mount *Ebal* (or *Gerizim*, according to the *Samaritan* Pentateuch) of unhewn Stones cover'd over with Plaiſter and inſcribed with the Body of the *Jewiſh* Law; and here they were commanded to offer Sacrifices, and to make great Rejoicing before the Lord; all which was punctually perform'd in the Time of *Joſhua*†. The *Samaritans* affirm that *Gerizim* was the Place appointed by God for his Worſhip and Sacrifice, and pretended that the *Jews* have maliciouſly corrupted the Text, and ſubſtituted *Ebal* inſtead of *Gerizim*, merely becauſe the *Samaritans* worſhipped in the laſt mention'd Mountain. In confirmation of this, they plead, that as *Gerizim* was confeſſedly the Mountain of Bleſſing, and *Ebal* the Mountain of Curſing, by God's own Appointment, it is moſt probable that the former was alſo appointed for the Sacrifices and religious Feſtivals which the *Iſraelites* were commanded to obſerve. If any of the great Stones, made uſe of by *Joſhua* in building the Altar, were to be found upon Mount *Gerizim*, it would determine the Queſtion on the Side of the *Samaritans*; but as no ſuch Evidence can be produced, I leave the Controverſy to be decided by the Learned.

THE Town of *Naploſa*, or *Sychem*, has Reaſon to boaſt of its great Antiquity; for it ſeems to have been of con-

* *Deut.* ix. 29. and xxvii. 12, 13. † *Joſhua* viii. 30---35.

ſiderable

ſiderable Note in the Time of *Jacob*. Its Inhabitants however were ſlain, and the City plunder'd, by the Sons of *Jacob*, to revenge the Rape of their Siſter *Dinah*, committed by *Shechem* the Son of *Hamor*, who was the Prince of that Country *. *Abimelech* deſtroy'd the Inhabitants, and levell'd the City with the Ground †; but it was rebuilt by *Jeroboam* ‡, and again ruin'd by the Kings of *Damaſcus*. *Veſpaſian* ſettled a Colony in this Town, and call'd it *Flavia Cæſarea*; from whom ſprung *Juſtin Martyr*, a faithful Champion for the Cauſe of Chriſtianity. It was likewiſe formerly call'd *Neapolis*, to which its modern Name bears ſome Reſemblance. The *Samaritans* had once a Temple on Mount *Gerizim*, which ſeem'd to rival that of *Jeruſalem*; but in the Time of the *Maccabees* it was deſtroy'd by *Hyrcanus*.

HAVING made ſome Stay at *Naploſa*, and paid our Caphar, we continued our Journey along the ſame narrow Valley; and on the Right Hand, juſt without the City, we obſerv'd a Moſque, formerly a Chriſtian Church, ſaid to ſtand exactly over the Sepulchre of *Jacob*, in the Piece of Ground that he purchaſed of the Sons of *Hamor* the Father of *Shechem* ‖. It is uſually call'd *Joſeph*'s Sepulchre, his Bones having been here interr'd after they were brought out of *Egypt* by the Children of *Iſrael* **.

ABOUT a Mile from *Naploſa* we came to *Jacob*'s *Well*, famous on account of its ancient Maſter, but more ſo for the memorable Conference held there between our Bleſſed Saviour and the Woman of *Samaria*. Some have queſtion'd whether this be really the Well that it is pretended to be, as thinking it too remote from *Sychar* for Women to come thither to draw Water; eſpecially as the preſent Town is ſo well ſupplied with that Element, that the Inhabitants have no Neceſſity to fetch it at ſuch a Diſtance. But for my part, I have no Doubt of its being actually the Well which the Scripture means, ſince it is highly

* See *Gen.* xxxiv. throughout. † *Judges* ix. 45. ‡ 1 *Kings* xii. 25. ‖ *Gen.* xxxiii. 19. ** *Joſhua* xxiv. 32.

probable, that *Sychar*, in our Saviour's Time, was of much greater Extent than the preſent *Naploſa*; as may be conjectured from ſome Remains of a thick Wall, which are ſtill to be ſeen not far from the Well itſelf. That devout Patroneſs of the *Holy Land*, the Empreſs *Helena*, formerly cauſed a large Church to be erected over this Well; but the Malice of the *Turks*, and the deſtroying Hand of Time, have left nothing of it remaining, except ſome Parts of the Foundation. The Well is arch'd over with Stone, but there is a narrow Paſſage left to go down into the Vault, where, by removing a flat Stone, we diſcover the Mouth of the Well itſelf; which is dug out of a firm Rock, is three Yards in Diameter, and five or ſix and thirty in Depth, with above two Fathom Water in it: So falſe is that Story which the Country People impoſe upon Travellers, that the Well is dry all the Year round, except on the Anniverſary of the Day when our Saviour diſcourſed with the *Samaritan* Woman, but that then it bubbles up abundantly.

HERE is the End of the narrow Valley of *Sychem*, which at this Well opens itſelf into a ſpacious Field, ſuppoſed to be Part of the Parcel of Ground that was given to *Joſeph* by his Father *Jacob* *. It is water'd by a fine Rivulet, which renders it fertile and delightful; but from hence our Road led us to the Southward, along another Valley much wider than the former. Having paſs'd by two or three ſmall Villages on our Right, we arrived in the Evening at a Kane or Inn call'd *Leban*, and there took up our Quarters. This Kane is ſituated on the Eaſt Side of a pleaſant Valley, and oppoſite to it ſtands a Village of the ſame Name, which may poſſibly have been the *Lebonah* mention'd *Judges* xxi. 19, if we may conjecture from the Likeneſs of its Name and Situation.

THE 31ſt in the Morning we had no ſooner got on horſeback, but we found ourſelves engaged in a difficult

* *John* iv. 5.

Taſk,

Taſk, that of climbing a ſteep and craggy Mountain. We maſter'd it however in leſs than an Hour, and having left a Village call'd *Cinga* at ſome Diſtance on our Right, in one Hour more we enter'd a narrow Valley, at the farther End of which we came to the Ruins of a Monaſtery, as they appear'd to be, and of a conſiderable Village. Hereabouts was *Jacob*'s *Bethel*, where he took up his Lodgings in the open Air *, with the Sky for his Canopy, and a Stone for his Pillow; which however was made eaſy to him by the Viſion of God and of the Angels aſcending and deſcending on a Ladder reaching from Earth to Heaven, and by the comfortable Promiſes he then received from the Almighty, that he ſhould have the Land of *Canaan* for his Inheritance, that his Poſterity ſhould be numerous, that the *Meſſias* ſhould deſcend from his Family, that he ſhould return ſafe to his native Country, and that throughout his Journey he ſhould experience the divine Protection and Preſervation. Near this Place were the Limits between the Tribes of *Ephraim* and *Benjamin*.†

FROM hence our Road lay through ſeveral large Olive-Yards, leaving two or three *Arab* Villages on our Right, till we came to a rocky Precipice, over which a Way has been cut with incredible Labour. An Hour afterwards we arrived at *Beer*, the Place whither *Jotham* fled from his Brother *Abimelech*‡. The Town is pleaſantly

* The Place where *Jacob* took up his Lodging was near *Luz*, which ſignifies an *Almond*, and might very likely have its Name from the many Groves of Almond-Trees thereabouts, under ſome of which it is not unlikely that *Jacob* might repoſe himſelf, as they would afford him no incommodious Shelter from the Weather. On account of the Viſion which *Jacob* had here, he call'd the Place *Bethel*; and the *Iſraelites*, when they conquer'd *Canaan*, in remembrance of the Thing, continued the Name. It lay to the North of *Jeruſalem*, and Weſt of *Hai*, on the Confines of the Tribes of *Ephraim* and *Benjamin*: So that, upon the Revolt of the ten Tribes, it belong'd to the Kingdom of *Iſrael*, and was one of the Cities where *Jeroboam* ſet up his golden Calves; whence the Prophet *Hoſea* (*ch.* iv. 15.) alluding to the Name given it by *Jacob*, calls it *Beth-aven*, inſtead of *Beth-el*, i. e. *the Houſe of Vanity* or *Idols*, inſtead of *the Houſe of God*.

† *Joſhua* xviii. 23.

‡ *Judges* ix. 21.

ſituated

ſituated on an eaſy Declivity facing the South, and at the Bottom of the Hill there is a plentiful Spring of excellent Water. In the upper Part of the Town we ſee the Remains of an old Church built by the Empreſs *Helena*, on the very Place, as they tell you, where the Bleſſed Virgin ſat herſelf down to bewail the Loſs of her dear Son *Jeſus*, whom ſhe could not find amongſt the Company, as ſhe expected; and therefore return'd to *Jeruſalem* in ſearch of him, where ſhe was agreeably ſurprized to find him in the Temple diſputing with the Doctors. *

LEAVING *Beer*, we proceeded, as we had done the greateſt Part of the Way from our laſt Night's Lodgings, through a rugged Country, ſcarce preſenting any thing to our View but naked Rocks, Mountains, and Precipices, which are apt to give Travellers quite different Ideas of the *Land of Promiſe*, from thoſe they had form'd before from the pleaſing Deſcription given of it in the ſacred Writings †. And indeed, at firſt Sight, one would think it impoſſible for ſuch a Land as this to have furniſh'd Food for the vaſt Number of Inhabitants that formerly dwelt in it: But we muſt conſider, that theſe very Mountains, which now appear barren, were then cultivated and improved to the beſt Advantage; being either planted with Vines and Olive-Trees, or elſe with Melons, Cucumbers, and other Garden-Stuff, which makes great Part of the Food of the Eaſtern Nations at the proper Seaſon of the Year. In order to keep the Mould from tumbling or being waſh'd down the Sides of the Hills, they uſed to gather up the Stones, and build a Sort of Walls at convenient Diſtances, between which they form'd Beds of excellent Soil, riſing one above another from the Bottom to the Top of the Mountains. Some Traces of this Method of Culture may ſtill be diſcern'd in moſt of the Mountains of the *Holy Land*; and thus the induſtrious Huſbandman made the very Rocks fruit-

* *Luke* ii. 43---48.

† *Deut.* viii. 7, 8, 9. and xi. 9---15. with many other Places.

ful,

ful, and every Spot of Ground afford ſomething or other towards the Suſtenance of human Life.

BUT ſuppoſe we grant that ſome Parts of the *Holy Land*, particularly about *Jeruſalem*, are barren and unfruitful, (which is not true in the main) yet if the far greateſt Part of the Country is wonderfully fertile, as it really is, it ſufficiently juſtifies the Deſcription we find of it in the Holy Scriptures, and accounts for its once ſupporting ſuch a prodigious Number of Inhabitants, and likewiſe affording its Neighbours thoſe Supplies of Corn and Oil, which we are aſſured it did in the Reign of *Solomon*. That it abounded with Oxen, Sheep, Goats, *&c.* and alſo with Fowls, appears from the frequent Sacrifices of thoſe Animals among the *Jews*; and as they had Plenty of Cattle, they had Milk enough of conſequence, one of the diſtinguiſhing Bleſſings of the *Land of Promiſe*. As to Honey, the Mountains of this Country being many of them cover'd with Thyme, Roſemary, and ſuch-like aromatic Plants and Herbs, in which the Bees take moſt Delight, we need not wonder that the Land was ſaid to flow with it, (as well as with Milk) to expreſs its Abundance; eſpecially when we conſider, that the very Woods and Deſarts of *Judæa* afforded a wild Honey, whatever it was, which *Jonathan* found dropping from the Trees *, and which was Part of the Food of St. *John* the Baptiſt †.

UPON the whole, the Complaints of ſome Travellers relating to the preſent Barrenneſs of the *Holy Land*, and the Objections that have been raiſed from thence againſt the Truth of ſeveral Paſſages of Scripture, appear to me to be entirely groundleſs: For the Country is far from being naturally unfruitful; but as it wants Inhabitants, and the few that poſſeſs it are quite averſe to Labour and Induſtry, great Part of it lies uncultivated and neglected; whereas if it were well peopled and huſbanded as it ought to be, the Soil is generally rich, and would produce as plentiful Crops as the moſt fertile Parts of *Syria*;

* 1 *Sam.* xiv. 26. † *Matth.* iii. 4.

and

and as to the Goodneſs of its Wheat and other Grain, none can be more excellent than what we meet with at *Jeruſalem*, to which City we are now haſtening.

TWO Hours after we had left *Beer*, we came to the Top of a Hill, which gave us the firſt Sight of *Jeruſalem*; having at the ſame Time *Rama* within View on our Right Hand, and on our Left the Plain of *Jericho* and the Mountains of *Gilead*. Another Hour brought us to the Walls of the Holy City; but as it is not lawful for any *Frank* to enter the Gates without having firſt obtain'd Permiſſion from the Governor, the Conſul diſpatch'd a Meſſenger for that Purpoſe; who having executed his Commiſſion with all poſſible Speed and Succeſs, we enter'd at *Bethlehem* Gate, and were conducted by the Conſul to his own Houſe, who generouſly invited us to make it our Home during our Stay at *Jeruſalem*. We accepted of his Invitation with reſpect to our Lodging, but we generally took our Meals at the *Latin* Convent, where all *Frank* Pilgrims, as we now reckon'd ourſelves to be, are uſually entertain'd, though the Fathers are well paid for their Trouble and Proviſions.

The END *of the* FIRST VOLUME.

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